towards end Act 1
beginning Act 2
670 - 695
795 - 805
906 f esp 1.50

THE

PSEUDOLUS OF PLAUTUS.

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THE PSEUDOLUS OF PLAUTUS

EDITED WITH INTRODUCTION AND NOTES

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PREFACE.

The Text of this edition is in the main that of Ussing, to whose edition as also that of Lorenz I am considerably indebted for notes and references.

Through the great kindness of Prof. Leo of Göttingen who sent me proof-sheets of his recension of the Pseudolus I have been able in several passages to avail myself of the results of his careful criticism of the Text.

H. W. AUDEN.

Fettes College, Edinburgh,
1896.

CONTENTS.

INTRODUCTION.

§ 1. Roman Comedy.

Roman Comedy, or, more properly speaking, Latin Comedy, is in the main an adaptation of the New Comedy of the Greeks to Roman needs; but there are Italian factors in its development, notably *Versus Fescennini*, *Saturae*, *fabulae Atellanae.* The following then are the stages of its growth, in chronological order.

I. *Versus Fescennini*, from Fescennium in *Etruria*, personal and scurrilous extempore dialogue, said to have been put down by law. Cf. Hor. Ep. 2. 1. 145,

> *Fescennina per hunc invecta licentia morem*
> *versibus alternis opprobria rustica fudit,*
> *libertasque recurrentes accepta per annos*
> *lusit amabiliter, donec iam saevus apertam*
> *in rabiem coepit verti iocus et per honestas*
> *ire domos impune minax.*

Metre Saturnian, vid. § 3.

II. *Saturae*, scenes from daily life, *impletae modis*, *descripto ad tibicinem cantu* (Liv. 7. 2), i.e. properly set to music. Made up of (α) *Versus Fescennini*, (β) the Etruscan mimic dance to flute accompaniment without words. Liv. 7. 2, *Ludiones ex Etruria acciti;* in 364 B.C. to avert a pestilence.
Metre Saturnian.

III. *Atellanae fabulae*, from Atella, an Oscan town in Campania; regular plot taken from Roman life; fixed characters (Bucco, Maccus, Pappus, Dossennus).
Metre Saturnian in the Songs.

IV. Translations and adaptations from the Greek. *Palliatae*, plot from Greek life, opposed to *togatae*, Roman life.

[Greek Comedy:

The Old Comedy 470—380. *Eupolis atque Cratinus Aristophanesque poetae*, Hor. Sat. I. 4. Political.

Middle 390—320. Antiphanes, Alexis.

Transition to the Comedy of manners.

New 320—250. Menander, Diphilus, Philemon, Epicharmus. Comedy of *typical* and fictitious characters.]

Livius Andronicus (284 B.C.—208 B.C.). From Tarentum. Translated tragedies and comedies; also the Odyssey. Italian element of drama combined with the plots and dialogue of the New Comedy of Athens.

Cn. Naevius (274—204 B.C.). From Campania. *Fabulas apud populum dedit* (A. Gellius 17. 21. 44). Also wrote a poem on the First Punic War in Saturnians. Imprisoned and banished for attacks on the aristocracy in his plays. His epitaph is

Immortales mortales si foret fas flere
Flerent divae Camenae Naevium poetam.
Itaque postquam est Orci traditus thesauro
Obliti sunt Romae loquier lingua Latina.

Titus Maccius Plautus (*plautus*, Umbrian *plotus*=flat-foot), born at Sarsina in Umbria 264 B.C. Came to Rome early, employed as assistant of the stage-carpenters and scene-shifters. While thus employed he saved a little money, which he lost in foreign trade. Returned to Rome and worked in a mill (*pistrinum*). Literary activity from circ. 234 to 204 B.C. Died in 184 B.C.

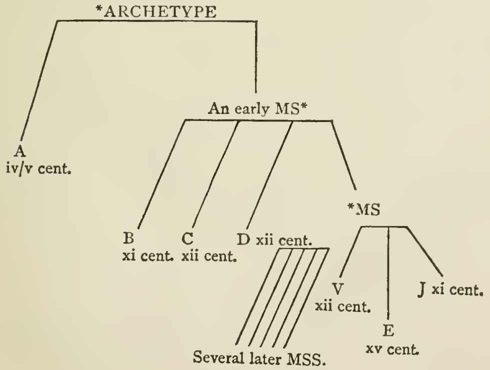
Most of his plays are adapted from those of Diphilus, Philemon, Menander and Demophilus. Two Greek plays sometimes amalgamated into one Latin play (*Contaminatio*), the plot of the second play being used merely as an episode in the contaminated play.

§ 2. Text of Plautus.

The following are the more important codices of Plautus.

Letter	Name of MS.	Library where now kept	Century
A	Ambrosianus	Milan	IV or V
B	Vetus	Vatican	XI
C	Decurtatus (eight plays torn off)	Heidelberg	XII
D	Vaticanus (Ursinianus)	Vatican	XII
J	Codex J	British Museum	XI
V	,, V	Leyden	XII
E	,, E	Belonged to Ritschl	XV

A. The Ambrosian palimpsest is the oldest Latin MS. extant. It dates from the 4th or 5th century, but in the 8th century it was cleaned and scraped to have the Vulgate of the Second Book of Kings written on it. It was discovered in 1815 by Cardinal Mai.



§ 3. Metre and Prosody.

Rhythm is defined as 'The dividing of speech according to the time taken to pronounce its component parts.' It depends on the following facts:

(i) Human speech is divided into syllables, words, breath-groups, sentences.

(ii) Human speech has an accent (σημασία) on words and sentences.

(iii) The time that the voice dwells on the different syllables of a word varies, i.e. the *quantity* is sometimes long, sometimes short. The short syllable, which contains one 'time' (*mora*, *tempus*) is taken as the time-unit. It is called χρόνος πρῶτος.

In a series of time-units there is always a σημασία (*percussio*, *ictus*), an accent, i.e. in a regular succession one unit is emphasised more than another; or, in other words, there is a continual succession of ἄρσις and θέσις. A group of units under one σημασία is called πούς, a foot.

The stages of development of Roman metre may be best marked off as follows:

I. *Numerus Italicus*, found in old formulae, legal or religious (*carmina*). Nature uncertain, but note (α) accent, probably four raisings of the voice, (β) alliteration[1].

Cf. Cato de re rustica 141:

Márs páter te précór | quaésóque úti síes | vólens
própítiús | míhí dómó | fámiliaéque nóstraé.

II. Saturnian metre (*faunius*, *saturnius versus*), used for songs, *carmina*, proverbs, epitaphs, dedications, etc.; also for larger poems, e.g. of Ennius; it was considered a national metre, and continued in use even after the introduction of Greek metres.

E.g. epitaph of the Scipios

Honc oino^m^ ploirume | cosentiont Romane
*duonoro^m^ optumo^m^ | fuise viro^m^ viroro^m^*

[1] Alliteration is a common feature of early metres: cf. Langland, Piers Plowman, "In a somer seson when soote was the sonne," etc.

Lucio^m *Scipione*^{m}. | *Filios Barbati*
Consol censor aidilis | *hic fuet apud vos;*
hec cepit Corsica^m | *Aleria*^{m}*que urbe*^{m},
dedet Tempestatebus | *aide*^{m} *meretod vota*^{m}.

Cf. F. D. Allen, Remnants of Early Latin, p. 23.

Note (α) caesura; (β) alliteration; (γ) accent; sometimes making a short syllable long, e.g. *censōr*. Cf. *virum mihi Camena insecē vorsutum*, Livius Andronicus, Odyss. l. 1; (δ) approach to quantity-system.

III. *Free* imitation of Greek metres, traces of old systems always apparent, thus equivalent to a quantity metre with *accentual* influence. Livius Andronicus, Naevius, Plautus, Terence. For details vid. § 4.

IV. More exact imitation of Greek metres; quantity-rhythm, e.g. hexameters (Vergil) etc.

§ 4. Most of the difficulties of Plautine scansion come under the following heads:

I. Long syllables are shortened by presence of accent:

II. Short syllables are lengthened by absence of accent: often in both cases where etymologically justifiable, e.g. *fateōr*, *retē*, *egō*, etc., all originally long syllables, which were shortened in the Augustan age. Similarly final *-s* and *-m* are almost entirely neglected; cf. the fact that *-m* is often omitted in inscriptions (vid. § 3), and for *-s* cf. Ennius:

tum lateralis dolor certissumus nuntius mortis,

and Lucretius, passim.

III. Hiatus is permitted where there is a pause in the sense, or a division of the verse. This is natural in *spoken* lines.

IV. 'Length by position' does not exist in Plautine scansion. This corresponds to popular usage which was vague; note here

(α) *m* had a weak sound (vid. supra), hence *ŏmnis*, *nĕmpe*.

(β) Double letters were not written till Ennius' time; cf. Sc. de Bacch. *fuise*=*fuisse*.

(γ) Very common words, e.g. *esse*, *ille*, *ergo* were probably

pronounced so quickly that they were almost one syllable: hence we find *ĕsse*, *ĕrgo*, etc.

V. Anaptyxis (Svarabhakti), i.e. the adding of vowels to aid pronunciation, usually in borrowed words, e.g. *techina* (τέχνη), *drachuma* (δραχμή).

But in several words the older shorter form is commonest, e.g. *saeclum*, *domnus*, *caldus*, *poplus* (*populus*), etc.; vid. Appendix B.

VI. *Synizesis*, i.e. subtraction of a syllable. *deus*, *tuos*, *meus*, *suos*, *huius*, *rei*, etc. are scanned as monosyllables. Similarly *duellum*, *fuisti*, *proinde*, *dehortor* are dissyllabic. This corresponds with the pronunciation at the time.

§ 5. Metres of Plautus.

The chief metres used by Plautus are

I. Iambic trimeter acatalectic (ἀ-καταλήγω, a verse whose last foot is not short of a syllable) or Senarius, the common metre of Greek tragedy.

⏑ –	⏑ –	⏑ ‖	–	⏑ –	⏑ –	⏑ ⏓
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ‖	⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	
– ⏑ ⏑	– ⏑ ⏑	– ‖	⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑	
⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑	–	⏑ ⏑ –	⏑ ⏑ –	
– –	– –	–	–	– –	– –	

i.e. the first five feet may be iambus, tribrach, spondee, anapaest or dactyl. The last must be an iambus; cf. Ps. 1—132.

Iambic senarii are the metre of ordinary dialogue.

II. Trochaic (τροχός, τρέχειν, the running metre) tetrameter catalectic (καταλήγειν, i.e. a verse where a syllable at the end may be wanting), septenarii:

– ⏑	– ⏑	– ⏑	– ⏑ ‖	– ⏑	– ⏑	– ⏑	⏓
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑ ‖	⏑ ⏑ ⏑	⏑ ⏑ ⏑		
– –	– –	– –	– – ‖	– –	– –		
⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ – ‖	⏑ ⏑ –	⏑ ⏑ –		
– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑ ‖	– ⏑ ⏑	– ⏑ ⏑		

Trochaics are used in excited or important speech; cp. Ps. 266—394.

III. Trochaic tetrameter acatalectic, octonarii:

– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑		– –
– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑		
⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –		
– –	– –	– –	– –	– –	– –		

Eight feet, originally all trochees. Plautus substitutes tribrach, spondee, anapaest or dactyl in any foot save the last, which must be a trochee or a spondee; 908—911, 1286—1287.

IV. Iambic tetrameter catalectic, septenarii:

⏑ –́ | ⏑ – | ⏑ –́ | ⏑ – || ⏑ –́ | ⏑ – | ⏑ –́ | ⏓

It has seven and a half feet; tribrachs, spondees, anapaests or dactyls may be substituted in any except the last foot; but the fourth foot is usually an iambus.

V. Iambic tetrameter acatalectic (iambic octonarii), similar to the preceding, but has eight feet; l. 1137.

VI. Iambic quaternarii (iambic dimeter acatalectic):

⏑ –́ | ⏑ – | ⏑ –́ | ⏑ –

These have four feet, and are usually combined with longer iambic lines and called *clausulae*; ll. 1115, 1270.

The metrical system of the *cantica* is very complicated, consisting for the most part of combinations of the metres numbered III, IV, V, VI. A complete description of them hardly comes within the scope of a school edition. For details the reader is referred to Spengel, Reformschläge zur Metrik, Ussing's Pseudolus, etc.

§ 6. The Language of Plautus.

The chief interest of Plautus lies in his language. We are by degrees in England growing out of the idea that studying the Latin language means reading two or three stylists such as Cicero and Vergil, for there seems little doubt that Cicero in his speeches and philosophical works was a mere stylist, whose perversions of the Latin language even his contemporaries were surprised at. To get a fair idea of what Latin is we should

study its development from the inscriptions of the C. I. L. to the 'Lives' of Suetonius, spending time especially on those authors whose works seem typical or epoch-making in the building-up of the Latin language, and in this category Plautus stands preeminent. Evolution applies to speech as much as to zoology; speech like the universe of the Ionic philosopher ἀεὶ ῥεῖ, ἀεὶ γίγνεται. Thus the study of Grammar must be *Historic.* Grammar is usually defined as the study of certain linguistic phenomena, the morphology of speech, in one language; if in more, it is Comparative Grammar. These phenomena differ (1) temporally, (2) locally, (3) according to the individual speaker (stylism), cf. e.g. Thucydides, Cicero, Sophocles (e.g. in such phrases as μυρίου χρόνου). The temporal differences are the greatest, hence the axiom stated above, All true study of language must be on the historical method. The great hindrance to the adoption of these principles lies in the preconceived notions of so-called *Rules*, carefully fostered by a continual diet of Cicero and Livy, and the demands of Latin Prose Composition. The word *Rule* is too often misused: we talk of 'a rule of Latin Syntax,' whereas we ought strictly to say that 'at such and such a time in such and such a place most Romans expressed themselves in such and such a manner.' That the claims of Historic grammar are recognized by most scholars now is amply evidenced by the change in the point of view from which most modern grammars are written, a change which has its 'fons et principium' in Dräger's Historische Syntax der Lateinischen Sprache (1st Edit. 1878).

Plautus, 'who by his intelligent adaptation of the unformed Latin idiom contributed so much towards the development of the Latin language,' is indispensable for the historic study of Latin, not only for syntax-development, but also for the history of words, for the knowledge of their original fundamental meanings, without which that ὀρθοέπεια, the correct use of words on which the Greeks laid so much stress, is impossible. The advantages of reading Plautus lie in the following points:

i. He represents an *older stage* of language: with the exception of the fragments of Ennius he is the only literary

representative of what may be called Old Latin: his position in the history of the Latin language is very much that of Homer for the Greek language, e.g. his constructions are simpler, and his uses of words are nearer to the original meaning.

ii. Plautus' language is *colloquial*, it represents the talk of the common people at Rome, the 'Vulgärsprache' as opposed to the 'Schriftsprache' of the educated classes and *littérateurs.*

iii. It follows from the fact that Plautus' speech is colloquial that it is also preeminently *natural*, untouched by stylism and artificiality. The importance of realizing this in studying any language historically is evident. Language is one of the many ways of expressing thought: a prominent idea or relation of ideas occurs in the thinker's mind which he wishes to express to his hearer: the *process* is not thought out, except so far as is necessary for clear expression: if the hearer understands, the speaker has attained his object, even though the 'linguistic expression of the psychic relation' may be apparently 'ungrammatical.' Language is reasonable.

iv. The parallels to Plautine language are well-marked and accessible, viz. Cicero in his Letters, especially the Epistolae ad Atticum, and Lucretius. Terence is only apparently parallel, as a recent[1] writer on Latin grammar has shewn. The best idea of the speech of the educated upper classes at Rome is derived from a careful comparison of Terence with Plautus on the one hand, on the other Cicero, for it is between these two that Terence holds a middle place; the literary circle in which Terence moved made it their express object to polish and elaborate the Latin language, and there is a touch of truth in Cicero's tale that Laelius was said to have written Terence's plays; for it was undoubtedly to such men as Laelius and Scipio that Terence owed the elegance of his style.

In Appendix A are given schemes of the development of the more common constructions, and in the notes frequent allusion is made to the value of a passage or a word historically. It will be found that the chief contributions of Plautus to historic

[1] Cf. Iwan Müller, Handbuch, II.[2] p. 387.

grammar affect (α) the development of hypotaxis from parataxis, and (β) the history of the pronouns. But there is one danger of Historic syntax against which perhaps a warning is necessary: it is this, the explanation of the origin of a type in language must not be pressed into *every* case, e.g. *metuo; ne veniat*, originally two coordinate statements, "let him not come; I am anxious about it," becomes in time a dependent construction (hypotaxis), but we must not say that wherever we find *ne* with *verba metuendi*, that two coordinate sentences actually stand before us; rather it is a type which originated from such sentences.

Historic grammar, though studied merely in its outlines, should serve to emphasize two points which boys at school are apt not to grasp: they are these:

A. Language is always moving, always being *evolved.*

B. Language is *sensible.*

§ 7. A second point to which attention ought always to be paid in reading Plautus, and which is emphasized in both the notes and Appendix B, is the *continuity of colloquial Latin*, the fact that the talk of the common people at Rome, the 'Vulgärsprache,' pursued the even tenor of its way untouched by the tyranny of '*Ciceronianismus*,' though perhaps temporarily obscured. Cicero himself recognizes the distinction between written Latin and colloquial Latin, as also do Quintilian, Isidorus of Seville and the later grammarians, all of whom mention frequently *sermo quotidianus*, *proletarius*, *rusticus*, *vulgaris*, *militaris.* This undercurrent of popular Latin, which had its own laws and was not subject to the changing literary fashions, can be traced from the Old Latin Inscriptions, such as the epitaph of the Scipios or the Senatus-consultum de bacanalibus, through Ennius, Plautus, Cato, the *graffiti* on the walls of Pompeii, Petronius, the ecclesiastical writers, to finally the Romance languages; while even in those writers who cultivated the *pura et incorrupta consuetudo Latinitatis* we find constructions and words which must be referred for their explanation to colloquial Latin: e.g. in Horace's Satires and Cicero's Letters,

such usages as *non* for *ne* with imperatives, *quis=uter*, indicative where subjunctive is expected, etc. (vid. Appendix B). A due appreciation of this colloquial Latin always running parallel to the more artificial Latin of the Augustan writers will prevent misuse of that much-employed grammatical explanation 'Grecism,' which is often pressed too far, e.g. with regard to the use of the infinitive. In colloquial Latin the infinitive (a dative of a verbal noun) was used to denote the direction of a movement, the so-called final infinitive, and of this use Plautus, and in a less degree Lucretius, give us several examples; it also occurs in Vergil, Propertius (I. I. 12), Horace (Odes) and Ovid (Heroid. I. 37), in all of which writers it is not a 'Grecism' but a 'colloquialism.' Similarly in Old Latin the indicative is found in indirect questions, i.e. the relation of the question to the main sentence is independent, a type which goes back to a paratactic original. Cf. Plaut. Most. 1172 *viden ut adstat furcifer*, etc. But the indicative also occurs sporadically in the classical prose writers, e.g. Cic. Att. 13. 18 *vides propinquitas quid habet;* whilst in Catullus, Vergil, and especially Propertius, it is comparatively common, and the *sermo plebeius* of Petronius and Vitruvius prefers the indicative. These instances again are mere colloquialisms, cf. the grammarian Diomedes (date 375 A.D.), who commenting on *nescio quid facis* says *eruditius enim dicetur* '*nescio quid facias*[1],' where *nescio quid facis* represents the ordinary usage of popular Latin.

As Diez first shewed, it is from this popular Latin that the Romance languages are derived, and as Plautus represents a large link in the chain of colloquial speech, his value cannot be too much insisted upon as serving to connect the study of Latin with that of Modern Languages. The first step towards understanding the development of the Romance languages is to reconstruct as far as possible the popular Latin out of which they grew; Plautus' contributions towards this are very large: as shewn in more detail in the Appendix B it is not only from his actual (i) colloquialisms, but also (ii) his metre and (iii) his spelling, that we derive assistance.

[1] Cf. I. Müller, Handbuch, II.[2] p. 475.

§ 8. The Argument of the Pseudolus is as follows: Calidorus, a weak-minded but good-natured young Athenian, is in love with a flute-girl Phoenicium, at present in the possession of a pander Ballio. The latter had promised to give her to Calidorus for 20 minae, which sum Calidorus is unable to raise: in spite however of his promise Ballio is about to sell Phoenicium to a certain *miles* who has already paid 15 minae: the remaining five minae the *miles*, who is compelled to leave Athens, is to send by one of his servants, who is at the same time to produce a letter and *symbolum* (signet) from his master. Calidorus hearing of this is naturally in despair, and the play opens with a dialogue between Calidorus and his confidential slave Pseudolus, in which the slave bids his master cheer up, as by some means or other he is determined to get the necessary 20 minae and buy the girl. [Scene I.]

Scene II. consists mainly of a *canticum* (i.e. a monologue in recitative) (ll. 133—230) by Ballio, who gives various instructions to his household for the celebration of his birthday. Calidorus and Pseudolus, who have been listening in the background, advance and appeal in vain to Ballio to alter his decision about Phoenicium. Pseudolus, considerably excited, sends off Calidorus to the market that he may have time to think out some device. At this point enter Simo, father of Calidorus, and his old friend Callipho, returning from the market-place together. Pseudolus withdraws and listens to their moralising for a while; he then advances and states his case boldly, that he wishes to borrow the 20 minae from either Simo or Callipho. Simo, astonished at his impudence, not only refuses, but promises Pseudolus his freedom if he can perform such an impossible task. The good-natured Callipho, interested in the intrigue, promises his help. Simo goes off to warn Ballio. [End of Act I.] Act II. begins with a short *canticum* by Pseudolus expressing his confidence in his own plans. At this point Harpax, a slave of the *miles*, arrives with a letter instructing Ballio to hand over Phoenicium to him. Pseudolus, pretending that he is Ballio's slave, says that his master is not at home, persuades Harpax to give him the letter, while the latter retires to a

neighbouring inn to rest after his journey. This piece of good fortune is the motive for a philosophising monologue by Pseudolus on Luck in general. Calidorus returns from the market bringing with him his friend Charinus, who supplies him with the 5 minae. After an animated conversation Charinus and Calidorus go off to hire some lounger (*sycophanta*) to personate Harpax, and get Phoenicium from the *leno*, whilst Pseudolus goes to the market to wait for and give instructions to this pseudo-Harpax who appears in the person of Simia. Act III. The interval in the development of the piece is filled up by two scenes which are really character-sketches, and do not affect the action of the play in any way. In the first, a young slave comes from Ballio's house and complains of the hardships of slave-life generally; in the second Ballio returns from the market with a cook whom he has hired, and discourses on the character of cooks in general, and this cook in particular. Act IV. Simia, dressed as Harpax the *miles'* servant, receives Phoenicium from Ballio and hands her over to her lover, Calidorus. Ballio very self-satisfied tells Simo that Pseudolus is worsted, and as Simo is incredulous promises him 20 minae if it is otherwise. Now follows the catastrophe; the true Harpax appears on the scene, the secret is out, and the pander is compelled to pay 15 minae to the *miles.* Act V. Pseudolus returns very drunk after dining with Calidorus, asks Simo for the 20 minae he had promised him if his plan succeeded; Simo pays, and joins Calidorus and the rest of the company in the usual *convivium.*

§ 9. The MSS. of Plautus give no divisions into Acts, only into Scenes, which are marked by *Tituli*, i.e. the names of the interlocutors for the next scene, e.g. Pseud. 414, *Simo, Callipho, senes duo, Pseudolus servos*, or not unfrequently merely by a blank space. Plays were acted without intervals, save probably where an actor had to leave the stage to return in a new character, in which case flute-players (Tibicines, αὐληταὶ) performed. Cf. Pseud. 576

...non ero vobis morae,
Tibicen vos interea hic delectaverit.

Thus, as Teuffel says (Hist. Rom. Lit. § 15), the pauses in a

Roman comedy probably depended more on the stage-manager than on the poet. These pauses gradually became fixed, and gave rise to the conventional 5 acts of comedy (cf. Hor. A. P. 189 f.). But the exact division of Plautine plays into Acts probably arose with scholars of the Renaissance. The divisions into *cantica* and *diverbia* are as old as the plays themselves. The *canticum* was usually a monologue (*μονῳδία*), *recitative* with flute accompaniment, with suitable gestures and possibly dancing: the metres of the *cantica* are very complicated, and correspond to the feelings of the speaker. The *diverbium* is the ordinary dialogue, with no music, usually in iambic senàrii. The following is a synopsis of the play according to the received division of Acts and Scenes.

§ 10. Act I. (1—576). Introduction of characters; statement of basis of plot. EXPOSITIO.

Made up of

Scene I. ll. 1—132. Diverbium (Iambic senarii) between Pseudolus and Calidorus.

Scene II. ll. 133—253. Canticum. Ballio addressing his slaves.

Scene III. ll. 254—394. Dialogue, but with accompaniment; Pseudolus and Calidorus appeal to Ballio.

Scene IV. ll. 395—414. Monologue by Pseudolus.

Scene V. ll. 415—576. Diverbium. Simo and Callipho, later Pseudolus joins in, asks for money and sympathy with his plans.

TIBIAE.

Act II. ll. 577—770. Development of plot. Complication. INVOLUTIO.

Scene I. ll. 577—598. Canticum. Pseudolus confident of success.

Scene II. ll. 599—669. Dialogue. Harpax deceived by Pseudolus.

Scene III. ll. 670—696. Monologue. Pseudolus on Good Luck.

Scene IV. ll. 697—770. Calidorus, Charinus and Pseudolus take counsel for hiring a pseudo-Harpax, Simia.

INVOLUTIO (*continued*).

Act III. ll. 771—907. Two character-scenes, no connection with plot; probably taken direct from a Greek original.

Scene I. ll. 771—793. A slave of Ballio's complains of his hard life.

Scene II. ll. 794—907. Dialogue of Ballio and his new cook.

Act IV. ll. 908—1246. Development, nearing the crisis. (INVOLUTIO.)

Scene I. ll. 908—960. Canticum. Pseudolus instructs and tests Simia.

Scene II. ll. 961—1019. Simia deceives Ballio; Pseudolus in background.

Scene III. ll. 1020—1038. Pseudolus, monologue expressing admiration of Simia.

Scene IV. ll. 1039—1051. Simia brings out Phoenicium.

Scene V. ll. 1052—1062. Diverbium. Ballio glad at having apparently outwitted Pseudolus, in

Scene VI. 1063—1102, tells Simo, who is incredulous, offers 20 minae if not so.

Scene VII. ll. 1103—1246. Canticum. Enter the true Harpax to fetch Phoenicium from Ballio.

Act V. ll. 1247—1337. Dénouement or Solution; Conclusion. EVOLUTIO.

Scene I. ll. 1247—1287. Canticum. Pseudolus, very drunk, expostulates with his feet.

Scene II. ll. 1287—fin. Canticum. Simo returns with purse of 20 minae.

Exeunt omnes ad convivium.

§ 11. THE PSEUDOLUS. ITS COMPOSITION.

The original of the Pseudolus is unknown; that Plautus derived the subject-matter of the play from more than one Greek original (*contaminatio*) seems highly probable; of this details are given below (§ 12). The date of the Pseudolus was determined by Ritschl (Parerga I. p. 280 f.) in his careful restoration of the *didascalia*, or official notice prefixed to the play (vid. below § 16). He shewed that the *Megalesia* at which

the play was acted were those celebrated in 191 B.C. on the occasion of the completion of the Temple, which was begun in 204 B.C., to receive the statue of the Magna Mater Idaea (μεγάλη μήτηρ) which in obedience to an oracle had just been brought to Rome from Pessinus in Asia Minor. Cf. Livy XXXVI. 36. 3 "*Aedes matris magnae Idaeae dedicata est....Dedicavit eam M. Iunius Brutus, ludique ob dedicationem eius facti quos primos scenicos fuisse Valerius Antias est auctor Megalesia appellatos.*"

§ 12. The Pseudolus has been well described as *festiva admodum atque optime morata fabula*, and most critics give it a place among the five best plays of Plautus; that the author himself had a high opinion of this work of his later years (he was at the time 60 years of age), Cicero tells us in Cat. mai. 14. 50 *quam gaudebat bello suo Punico Naevius, quam Truculento Plautus, quam Pseudolo!* In another well-known passage (Cic. pro Rosc. Com. 7. 20), after describing Roscius' skill in acting the part of a *leno*, he says that his representation of such a 'Ballio' (the pander in this play) was a living picture of the accuser Chaerea *cuius personam praeclare Roscius in scena tractare consuevit neque tamen pro beneficio ei par gratia refertur; nam Ballionem illum improbissimum lenonem cum agit, agit Chaeream.*

The Pseudolus has been frequently imitated by modern playwrights, e.g. the Italian Battista Porta in 'La Trappoleria.' Molière too drew largely on this play for L'Étourdi, as also Regnard for La Sérénade, and the Diderich Menschenschreck of Holberg is largely derived from the same source.

The small amount of appreciation which the Pseudolus has met with in England is surprising, as in the *verve* of its dialogue, and brisk well-concerted action, it is certainly superior to most dramas of Plautus. The freshness of detail with which Pseudolus' cheerful confidence and Ballio's absolute unscrupulousness are described, the picture of Harpax's simplicity and Simo's greed, the human interest which runs through the whole play, and keeps the sympathy of the audience to the end,—all mark out the play as worthy of a more careful study than has usually been accorded it in this country.

The *expositio* or explanation of the plot (ll. 1—576) is unusually clear, and forms an excellent introduction to the fuller development of the play in 577—907, the *Involutio*. In Act I. Sc. 2 (ll. 133—253) where Ballio is addressing his slaves we have a noticeable parallel to Shakespeare's Pericles, Act IV.

As stated above, the original of the play is unknown; most probably Plautus made use of more than one play in composing the Pseudolus; this we infer from the entire disappearance of Callipho, from the great difference there is between the Simo of the last act and the Simo of the first; the cook scene also Act III. Sc. 2 (794—907) seems to be taken in its entirety from an original other than that of the rest of the play. Act II. Sc. 2 (dialogue, Pseudolus deceiving Harpax) is very Greek, as also V. 1, where the drunken Pseudolus expostulates with his feet; but the scene which is most Greek in content and phraseology is III. 2, the conversation between Ballio and his new cook. The parts of the Pseudolus which seem most thoroughly Latin and to be Plautus' own independent work are Act I. (the *Expositio*), II. 3, Pseudolus on good luck, and the second scene of Act V. (the conclusion of the piece); for in all of these may be noted as Latin characteristics (α) legal and military allusions, (β) paucity of Grecisms, (γ) puns, paronomasia, plays on words, (δ) alliteration, rhyme, assonance. For a more detailed account of the application of such criticism to Plautus' plays vide Lorenz, Introductions to the Miles Gloriosus, and the Pseudolus.

§ 13. Manuscripts of the Pseudolus.

The Ambrosian palimpsest (A) originally contained the *Pseudolus* on 41 pages, but unfortunately 8 have been lost, while on the remainder 33 several lines or parts of lines are illegible; the 8 lost pages contained lines 235—264, 476—554, 747—820, 1015—1049, 1084—1121, 1256—1285: for these we rely on B and C; cf. Löwe, Anal. Plautin. p. 149 foll.

§ 14. Dramatis Personae.

Calidorus, a young Athenian gentleman.
Pseudolus, his confidential slave.
Ballio, a pander.

Phoenicium, a flute-girl of Ballio's, loved by Calidorus [κωφὸν πρόσωπον].

Simo, Calidorus' aged father.

Callipho, friend and contemporary of Simo.

Charinus, a rich young Athenian, friend of Calidorus.

Harpax, the servant of the soldier to whom Ballio has sold Phoenicium.

Simia, a sycophant, hired to personate Harpax.

Lorarius, Coquos, Puer, Servae — slaves.

Calidorus (MSS. sometimes Calydorus) = apparently Καλίδωρος 'giver of good gifts' as a lover. Dress: pallium, tunica; black hair, pale complexion.

Pseudolus = probably a Greek form ψευδύλος (ψεύδειν) a deceiver; the spelling Pseu-*do*lus from popular etymology connecting the name with Lat. *dolus*. Dress: tunica; hair bright red, complexion florid.

Ballio; cf. Athen. IV. 166 Πυθοδήλου τινὸς ἀσώτου μνημονεύει Ἀξιόνικος ἐν Τυρρηνῷ οὕτως Ὁ Πυθόδηλος οὑτοσὶ ὁ Βαλλίων προσέρχεται. The name itself seems to have contained some element of abuse; it is possibly connected with the word βάλλιον, unknown to lexicographers until its discovery in Herondas (VI. 69). Appearance revoltingly ugly, tunic and cloak old and dirty (l. 983), *hirquina barba* (972), bald and without eyebrows, walks like a crab (960). It is probable that the proverbial use of *Ballio* as the *ne plus ultra* of rascality, of which Cicero gives several instances, was not originated by this play, but merely enhanced and popularised by it; cf. Cic. Philipp. II. 6. 15, *Hodie non descendit Antonius. Cur? Dat nataliciam in hortis. Cui? Neminem nominabo: putate tum Phormioni alicui, tum Gnathoni* (cf. Ter. Phorm. and Eun.), *tum etiam Ballioni*. Cic. Pro Rosc. Com. 17. 50 *a Ballione aut aliquo eius simili*. Ibid. 7. 20.

Phoenicium = Φοινίκιον, a young date-palm tree.

Simo = Σίμων (σιμός, flat-nosed), common name for a *senex*. Hair white; hook-nose.

Callipho, a common Greek name; note the genitive, Calliph*onis*, but Greek Καλλιφῶντος: cf. *Antiphonem* Stich. 408; *Demophonem* Ter. Phorm. 899; *Demophoni* Merc. 797.

Charinus = Χαρῖνος.

Harpax, Ἅρπαξ, the *cacula*, a soldier's servant, from ἁρπάζειν '*qui hostis vivos* rapere *solet ex acie*,' 658. Dress: that of a Greek mercenary, πέτασος a broad-brimmed felt hat, χλαμύς and μάχαιρα. Hair long and shaggy, complexion sunburnt.

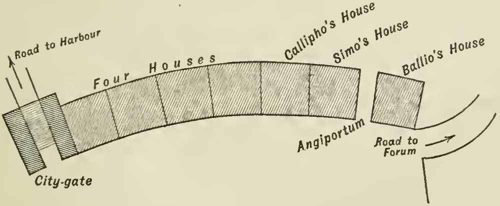
Simia, Greek Σιμμίας, but occasionally Σιμίας: thus it recalls *simia*, an ape.

Lorarius (*lora* thongs), a slave whose duty it was to flog his fellow-slaves.

Coquos, accompanied by his *discipuli*, who carried the cooking utensils (*ornatus coquinus*) and the *opsonium*.

§ 15. Scene.

The Scene is a street (*platea*) in Athens; left, a city-gate, through which the road passes to the harbour; right, the street which leads through the market place to the country; background, centre, three houses; the right-hand one, looking from audience, is separated by an alley[1], a wynd (*angiportum*), from the two others, and belongs to Ballio; the middle house is Simo's, the one on the left Callipho's. Thus:



[1] Cf. 965, *Habui numerum sedulo; hoc est sextum a porta proxumum angiportum; in id angiportum me devorti iusserat.* It is possible that there were *angiporta* between all the houses.

§ 16.

The *Time* is the day immediately preceding the Great Dionysia, which were usually held between the 8th and 18th of Ἐλαφηβολιών (=second half of March and first half of April). The action of the play begins in the morning; almost all the characters, Ballio, Simo, Calidorus, Charinus and Pseudolus have visited the market, the common morning occupation of an Athenian. Towards midday Harpax arrives (1178 *ad meridiem*), goes to a *taberna* for *prandium* and a *siesta*; when he returns he says 1161 *vides iam diem multum esse?* i.e. that it is the middle of the afternoon.

Of the Didascalia (διδασκαλία, announcement) the Ambrosian palimpsest gives two lines, which were deciphered by Ritschl. 'Marcus Junius Brutus, son of Marcus, was city-praetor in 191 B.C.' The most complete διδασκαλία is that which precedes the Stichus; it is as follows:

| [1]Graeca Adelphoe Menandru | [2]acta ludis plebeis
| [3]Cn. Baebio L. Terentio Aed. Pl. | [4][egit] . . .
| [5]C. Publilius Pollio | [6][modos fecit] marcipor Oppii
| [7]tibiis Sarranis totam |
P. Sulpicio C. Aurelio Cos.

'In Greek the "Brothers" of Menander. Acted at the plebeian games when Cn. Baebius and L. Terentius were plebeian aediles; C. Publilius Pollio acted . . .; Marcus Oppius' freedman . . . set the whole play to music for Tyrian flutes ... in the consulship of P. Sulpicius and C. Aurelius.'

PSEUDOLUS.

M · *I*UNIO · M · FIL · *P*R · URB ·
AC*TA* · *MEGALESIIS*

ARGUMENTUM I.

[1]**P**raesentis numerat quindecim miles minas;
Simul consignat symbolum, ut Phoenicium
Ei det leno qui eum cum relicuo adferat.
Uenientem caculam interuortit symbolo
Dicens Syrum se Ballionis Pseudolus
Opemque erili ita tulit; nam Simiae
Leno mulierem, quem is supposuit, tradidit.
Uenit Harpax uerus; res palam cognoscitur
Senexque argentum quod erat pactus reddidit.

ARGUMENTUM II.

Calidorus *meretricem adulescens Phoenicium*
Efflictim deperibat, nummorum indigus.
Eandem miles, qui uiginti mulierem
Minis mercatus abiit, soluit quindecim.
Scortum reliquit ad lenonem ac symbolum,
Ut, qui adtulisset signum simile cetero
Cum pretio, secum aueheret emptam mulierem.
Mox missus ut prehendat scortum a milite
Uenit calator militaris; eum *dolis*
Adgreditur adulescentis seruos Pseudolus
Tamquam lenonis atriensis, symbolum
Aufert minasque quinque acceptas mutuas
Dat subditiuo caculae cum symbolo.
Lenonem fallit sycophantans cacula;
Scorto Calidorus potitur, uino Pseudolus.

[1] Iambic senarii.

PERSONAE FABULAE.

PSEUDOLUS SERUOS
CALIDORUS ADULESCENS
BALLIO LENO
LORARIUS
SIMO SENEX
CALLIPHO SENEX
HARPAX CACULA
CHARINUS ADULESCENS
PUER
COQUOS
SIMIA SYCOPHANTA
PHOENICIUM MULIER

SCENA ATHENIS.

PROLOGUS.

* * * * * * * * * * * * *
* * * * * * * * * * * *
* * * * * * * * * * * * *
* * * * * * * * * * * *

Exporgi melius lumbos atque exsurgier;
Plautina longa fabula in scenam uenit.

ACTUS I.

PSEUDOLUS SERUOS. CALIDORUS ADULESCENS.

I 1 [1]Ps. Si ex te tacente fieri possem certior,
Ere, quae miseriae te tam misere macerent,
Duorum labori ego hominum parsissem lubens,
Mei te rogandi et tis respondendi mihi.
Nunc quoniam id fieri non potest, necessitas
Me subigit ut te rogitem. Responde mihi:
Quid est quod tu exanimatus iam hos multos dies
Gestas tabellas tecum, eas lacrumis lauis
Neque tui participem consili quemquam facis?
Eloquere, ut quod ego nescio id tecum sciam.
CA. Misere miser sum, Pseudole. Ps. Id te Iuppiter
Prohibessit. CA. Nihil hoc Iouis ad iudicium adtinet;
Sub Ueneris regno uapulo, non sub Iouis.
Ps. Licet me id scire quid sit? nam tu me antidhac

[1] Iambic senarii 1—132.

Supremum habuisti comitem consiliis tuis.
Ca. Idem animus nunc est. Ps. Face me certum quid tibi est;
Iuuabo aut re *te* aut opera aut consilio bono.
Ca. Cape has tabellas; tute hinc narrato tibi,
Quae me miseria et cura contabefacit.
Ps. Mos tibi geretur. Sed quid hoc, quaeso? Ca. Quid est?
Ps. Ut opinor, quaerunt litterae hae sibi liberos;
Alia aliam scandit. Ca. Ludis iam ludo tuo?
Ps. Has quidem pol credo, nisi Sibylla legerit,
Interpretari posse alium neminem.
Ca. Cur inclementer dicis lepidis litteris,
Lepidis tabellis, lepida conscriptis manu?
Ps. An obsecro hercle habent quas gallinae manus?
Nam has quidem gallina scripsit. Ca. Odiosus mihi es;
Lege uel tabellas redde. Ps. Immo enim perlegam;
Aduortito animum. Ca. Non adest. Ps. At tu cita.
Ca. Immo ego tacebo; tu istinc ex cera cita;
Nam istic meus animus nunc est, non in pectore.
Ps. Tuam amicam uideo, Calidore. Ca. Ubi ea est, obsecro?
Ps. Eccam in tabellis porrectam; in cera adcubat.
Ca. At te di deaeque, quantum est—Ps. Seruassint quidem.
Ca. Quasi solstitialis herba paulisper fui;
Repente exortus sum, repentino occidi.
Ps. Tace, dum tabellas perlego. Ca. Ergo quin legis?
Ps. "Phoenicium Calidoro amatori suo
Per ceram et lignum litterasque interpretes
Salutem inpertit et salutem abs te expetit
Lacrumans titubanti animo corde et pectore."

Ca. Perii; salutem nusquam inuenio, Pseudole,
Quam illi remittam. Ps. Quam salutem? Ca. Argenteam.
Ps. Pro lignean salute uis argenteam
Remittere illi? uide sis quam tu rem geras.
Ca. Recita modo; ex tabellis iam faxo scies,
Quam subito argento mihi usus inuento siet.
Ps. "Leno me peregre militi Macedonio
Minis uiginti, mea uoluptas, uendidit.
Et prius quam hinc abiit quindecim miles minas
Dederat; nunc unae quinque remorantur minae.
Ea causa miles hic reliquit symbolum,
Expressam in cera ex anulo suam imaginem,
Ut qui huc adferret eius similem symbolum
Cum eo simul me mitteret; ei rei dies
Haec praestituta est proxuma Dionysia."
Cras ea quidem sunt. Ca. Prope adest exitium mihi,
Nisi quid mihi in te est auxili. Ps. Sine perlegam.
Ca. Sino; nam mihi uideor cum ea fabularier.
Lege; dulce amarumque una nunc misces mihi.
Ps. "Nunc nostri amores mores consuetudines
Iocus ludus sermo suauisuauiatio,
Conpressiones artae amantum conparum,
Teneris labellis molles morsiunculae,
Nostrorum orgiorum osculatiunculae,
Papillarum horridularum oppressiunculae:
Harunc uoluptatum mihi omnium atque itidem tibi
Distractio discidium uastities uenit,
Nisi quae mihi in te est aut tibi est in me salus,
Haec quae ego sciui ut scires curaui omnia;
Nunc ego te experiar quid ames, quid simules. Uale."
Ca. Est misere scriptum, Pseudole. Ps. O miserrume.
Ca. Quin fles? Ps. Pumiceos oculos habeo; non queo
Lacrimam exorare ut exspuant unam modo.

Ca. Quid ita? Ps. Genus nostrum semper siccoculum fuit.
Ca. Nihilne adiuuare me audes? Ps. Quid faciam tibi?
Ca. Eheu! Ps. Æheu? id quidem hercle, ne parsis, dabo.
Ca. Miser sum; argentum nusquam inuenio mutuum
Ps. Eheu. *Ca.* Neque intus nummus ullus est. Ps. Eheu.
Ca. Ille abducturus est mulierem cras. Ps. Eheu.
Ca. Istocine pacto me adiuuas? Ps. Do id quod mihi est;
Nam is mihi thensaurus iugis in nostra est domo.
Ca. Actum est de me iam. Sed potes tu mutuam
Drachumam dare unam mihi, quam cras reddam tibi?
Ps. Uix hercle opinor, si me opponam pignori.
Sed quid ea drachuma facere uis? Ca. Restim uolo
Mihi emere. Ps. Quam ob rem? Ca. Qui me faciam pensilem.
Certum est mihi ante tenebras tenebras persequi.
Ps. Quis mihi igitur drachumam reddet, si dedero tibi?
An tu te ea causa uis sciens suspendere,
Ut me defrudes, drachumam si dederim tibi?
Ca. Profecto nullo pacto possum uiuere,
Si illa a me abalienatur atque abducitur.
Ps. Quid fles, cucule? uiues. Ca. Quid ego ni fleam,
Quoi nec paratus nummus argenti siet
Neque libellai spes sit usquam gentium?
Ps. Ut litterarum ego harum sermonem audio,
Nisi tu illi lacrumis fleueris argenteis,
Quod tu istis lacrumis te probare ei postulas,
Non pluris refert quam si imbrem in cribrum geras.
Uerum ego te amantem, ne paue, non deseram.
Spero alicunde hodie me bona opera aut non bona

Tibi inuenturum esse auxilium argentarium.
Atqui id futurum unde dicam nescio,
Nisi quia futurum est; ita supercilium salit.
Ca. Utinam, quae dicis, dictis facta suppetant.
Ps. Scis tu quidem hercle, mea si conmoui sacra,
Quo pacto et quantas soleam turbellas dare.
Ca. In te nunc omnes spes sunt aetati meae.
Ps. Satin est, si hanc hodie mulierem ecficio tibi
Tua ut sit aut si tibi do uiginti minas?
Ca. Satis, si futurumst. Ps. Roga me uiginti minas,
Ut me ecfecturum tibi quod promisi scias.
Roga obsecro hercle; gestio promittere.
Ca. Dabisne argenti mihi hodie uiginti minas?
Ps. Dabo; molestus nunc iam ne sis mihi.
Atque hoc, ne dictum tibi neges, dico prius:
Si neminem alium potero, tuum tangam patrem.
Ca. Di te mihi semper seruent! uerum si potest,
Pietatis causa uel etiam matrem quoque.
Ps. De istac re in oculum utrumuis conquiescito.
Ca. Utrum oculum anne aurem? Ps. At hoc peruolgatum est minus.
Nunc ne quis dictum sibi neget, dico omnibus
Pube praesenti in contione, omni poplo,
Omnibus amicis notisque edico meis,
In hunc diem a me ut caueant, ne credant mihi.
Ca. St, tace obsecro hercle. Ps. Quid negoti est? Ca. Ostium
Lenonis crepuit. Ps. Crura mauellem modo.
Ca. Atque ipse egreditur intus, periurum caput.

LENO LORARII V ET IIDEM

I 2 BA. Exite, agite exite, ignaui, male habiti et male conciliati,
Quorum numquam quicquam quoiquam uenit in mentem ut recte faciant,
Quibus, nisi ad hoc exemplum experior, non potest usura usurpari.
Neque homines magis asinos umquam uidi; ita plagis costae callent;
Quos quom ferias, tibi plus noceas; eo enim ingenio hi sunt flagritribae,
Qui haec habent consilia:- ubi data occasio est, rape, clepe, tene,
Harpaga, bibe, es, fuge; hoc eorum officium est.
Mauelis lupos apud ouis linquere quam hos domi custodes.
At faciem quom adspicias eorum, haud mali uidentur; opera fallunt.
Nunc adeo hanc edictionem nisi animum aduortetis omnes,
Nisi somnum socordiamque ex pectore oculisque amouetis,
Ita ego uostra latera loris faciam ut ualide uaria sint,
Ut ne peristromata quidem aeque picta sint Campanica
Neque Alexandrina beluata tonsilia tappetia.
Atque heri iam edixeram omnibus dederamque eas prouincias;
Uerum ita uos estis praediti *desidioso* ingenio inprobi,
Officium uostrum ut uos malo cogatis conmonerier.
Nempe ita animati estis uos, uincite hoc duritia ergo atque me.
Hoc sis uide, ut alias res agunt. Hoc agite, hoc animum aduortite,

Huc adhibete auris quae ego loquar, plagigera genera hominum.
Numquam edepol uostrum durius tergum erit quam terginum hoc meum est.
Quid nunc? doletne? Em, sic datur, si quis erum seruos spernit. 154
Adsistite omnes contra me et quae loquor aduortite animum.
Tu qui urnam habes, aquam ingere; face plenum ahenum sit coco.
Te cum securi caudicali praeficio prouinciae.
Lo. At haec retunsast. BA. Sine siet; itidem uos estis plagis;
Num qui minus ea gratia tamen omnium opera utor?
Tibi hoc praecipio ut niteant aedes; habes quod facias; propera, abi intro. 160
Tu esto lectisterniator. Tu argentum eluito, idem exstruito.
Haec, quom ego a foro reuortar, facite ut offendam parata,
Uorsa sparsa tersa strata lauta structaque omnia ut sint,
Nam mihi hodie natalis dies est; decet eum omnis concelebrare.
Pernam callum glandium sumen facito in aqua iaceant; satin audis? 165
Magnifice uolo me summos uiros accipere, ut mihi rem esse reantur.
Intro abite atque accelerate, ne mora quae sit, coquos quom ueniat.
Ego eo in macellum, ut piscium quidquid sit pretio praestinem.
I, puere, prae; ne quisquam pertundat cruminam cautio est.
Uel opperire; est quod domi dicere paene oblitus fui.
Auditin? uobis, mulieres, hanc habeo edictionem. 171
Uos quae in munditiis mollitiis deliciisque aetatulam agitis

Uiris cum summis, inclutae amicae, nunc ego scibo atque hodie experiar,
Quae capiti, quae uentri operam det, quae suae rei, quae somno studeat;
Quam libertam fore mihi credam et quam uenalem, hodie experiar.
Facite hodie ut mihi munera multa huc ab amatoribus conueniant;
Nam nisi mi annuus penus hodie datur, cras populo prostituam uos.
Natalem scitis mihi esse diem hunc; ubi isti sunt quibus uos oculi estis,
Quibus uitae, quibus deliciae estis, sauia, mammillae, mellillae?
Manipulatim munerigeruli facite ante aedis iam mihi adsint.
Cur ego uestem aurum atque ea quibus est uobis usus praehibeo? Quid
Mihi domi nisi malum uostra opera est, inprobae, uini modo cupidae?
Eo uos uostros pantices madefacitis, quom ego sim siccus.
Nunc adeo hoc factu est optumum, ut nomine quemque appellem suo,
Ne dictum esse actutum sibi quaepiam uostrarum mihi neget.
Aduortite animum cunctae.
Principio, Hedylium, tecum ago, quae amica es frumentariis,
Quibus, quanti montes maxumi, frumenti acerui sunt domi;
Face sis sit delatum huc mihi frumentum, hunc annum quod satis
Mihi et familiae omni sit meae, usque adeo ut frumento afluam,
Ut ciuitas nomen mihi conmutet meque ut praedicet
Lenone ex Ballione regem Iasionem.

CA. Audin, furcifer quae loquitur? Satin magnificus tibi uidetur?
Ps. Pol iste, atque etiam malificus;
Sed tace atque hanc rem gere.
BA. Aeschrodora, tu quae amicos tibi habes lenonum aemulos
Lanios, qui item ut nos iurando iure malo male quaerunt rem, audi:
Nisi carnaria tria grauida tegoribus onere uberi hodie
Mihi erunt, cras te, quasi Dircam olim, ut memorant, duo gnati Iouis
Deuinxere ad taurum, item ego te distringam ad carnarium;
Id tibi profecto taurus fiet. CA. Nimis sermone huius ira incendor.
Ps. Huncine hic hominem pati
Colere iuuentutem Atticam?
Ubi sunt, ubi latent quibus aetas integra est, qui amant a lenone?
Quin conueniunt? quin una omnes peste hac populum hunc liberant?
Sed nimis sum stultus, nimis fui
Indoctus; illine audeant id facere, quibus ut seruiant
Suus amor †cogit; simul prohibebit faciant aduorsum eos quod solent.
CA. Tace. Ps. Quid est? CA. Male facis mihi, quom sermoni huius obsonas.
Ps. Taceo. CA. At taceas malo multo quam tacere te autumes.
BA. Xystilis, fac ut animum aduortas, quoius amatores oliui
Dynamin domi habent maxumam:
Si mihi non iam huc culleis
Oleum deportatum erit,

Te ipsam culleo ego cras faciam ut deportere in pergulam.
Ibi tibi adeo lectus dabitur, ubi tu haud somnum capias, sed ubi
Usque ad languorem—; tenes,
Quorsum haec tendant quae loquor.
[Ain excetra tu, quae tibi amicos tot habes tam probe oleo onustos?
Num quoipiam est hodie tua tuorum opera conseruorum
Nitidiusculum caput? aut num ipse pulmento utor magis
Unctiusculo? sed scio, tu oleum haud magni pendis; uino
Te deungis sine modo.
Reprehendam hercle ego cuncta una opera, nisi quidem hodie haec omnia
Facis *effect*a quae loquor.]
Tu autem, quae pro capite argentum mihi iam iamque semper numeras,
Quae pacisci modo scis, sed quod pacta es non scis soluere,
Phoenicium, tibi ego haec loquor, deliciae summatum uirum:
Nisi hodie mihi ex fundis tuorum amicorum omne huc penus adfertur,
Cras, Phoenicium, poeniceo corio inuises pergulam.

I 3 Ca. Pseudole, non audis quae hic loquitur? Ps. Audio, ere, equidem atque animum aduorto.
Ca. Quid mihi es auctor huic ut mittam, ne amicam hic meam prostituat?
Ps. Nihil curassis; liquido es animo; ego pro me et pro te curabo,
Iam diu ego huic bene et hic mihi uolumus; ea amicitia est antiqua;

Mittam hodie huic suo natali die malam rem magnam et maturam.
CA. Quid opus est? PS. Potin aliam rem ut cures? CA. At. PS. Bat. CA. Crucior. PS. Cor dura.
CA. Non possum. PS. Fac possis. CA. Quonam pacto possim uincere animum?
PS. In rem quod sit praeuortaris qua*m* in re aduorsa animo auscultes.
CA. Nugae istaec sunt; non iucundum est, nisi amans facit stulte. PS. Pergin?
CA. O Pseudole mi, sine sim nihili. PS. Mitte me sis; sine modo,
Ego abeam. CA. Mane, iam ut uoles me esse, ita ero. PS. Nunc tu sapis.
BA. It dies; ego mihi cesso. I prae, puere. CA. Heus! Abiit; quin reuocas?
PS. Quid properas? Placide. CA. At prius quam abeat. *Ba.* Quid, malum, tam placid*e* is, puere?
Ps. Hodie nate, heus, hodie nate, tibi ego dico; heus hodie nate,
Redi et respice ad nos; tametsi occupatum
Moramur, mane; em, conloqui qui uolunt te.
BA. Quid hoc est? quis est qui moram mihi occupato
Molestam optulit? PS. Qui tibi sospitalis
Fuit. BA. Mortuust, qui fuit; qui sit usust.
PS. Nimis superbe. BA. Nimis molestu's. CA. Reprehende hominem; adsequere. BA. I, puere.
PS. Occedamus hac ob uiam. BA. Iuppiter te
Perdat, quisquis es. PS. Te uolo. BA. At uos ego ambos.
Uorte hac te, puere. PS. Non licet conloqui te?
BA. At mihi non lubet. CA. Sin tuam est quippiam in rem?

BA. Licetne, obsecro, bitere an non licet? *Ca.* Uah,
Manta. BA. Omitte. CA. Ballio, audi.
BA. Surdus sum profecto inani. Logi *i*staec:
CA. Dedi, dum fuit. BA. Non peto quod dedisti.
CA. Dabo, quando erit. BA. Ducito, quando habebis.
CA. Eheu, quam ego malis perdidi modis
Quod tibi detuli et quod dedi. BA. Mortua
Uerba re nunc facis; stultus es, rem actam agis.
PS. Nosce saltem hunc quis est.
BA. Iam diu scio qui fuit; nunc qui sit ipsus sciat. Ambula tu.
PS. Potin ut semel modo, Ballio, huc cum lucro respicias?
BA. [1]Respiciam istoc pretio; nam si sacrificem summo Ioui
Atque in manibus exta teneam ut porriciam, interea loci
Si lucri quid detur, potius rem diuinam deseram.
Non potest pietati obsisti huic, ut res sunt ceterae.
Ps. Deos quidem, quos maxume aequom est metuere, eos minumi facit.
BA. Conpellabo. Salue multum, serue Athenis pessume.
PS. Di te deaeque ament uel huius arbitratu uel meo;
Uel, si dignu's alio pacto, neque ament nec faciant bene.
BA. Quid agitur, Calidore? CA. Amatur atque egetur acriter.
BA. Misereat, si familiam alere possim misericordia.
PS. Heia, scimus nos quidem te qualis sis; ne praedices.
Sed scin quid nos uolumus? BA. Pol ego prope modum: ut male sit mihi.
PS. Et id et hoc quod te reuocamus; quaeso animum aduorte. *Ba.* Audio.
Atque in pauca, ut occupatus nunc sum, confer quid uelis.

[1] Trochaic septenarii 266—394.

Ps. Hunc pudet, quod tibi promisit, quamquam id promisit diu,
Quia minas uiginti tibi pro amica non etiam dedit.
Ba. Nimio id quod pudet facilius fertur quam illud quod piget.
Non dedisse istunc pudet; me quia non accepi piget.
Ps. At dabit, parabit; aliquos hos dies manta modo;
Nam id hic metuit, ne illam uendas ob simultatem suam.
Ba. Fuit occasio, si uellet, iam pridem argentum ut daret.
Ca. Quid si non habui? Ba. Si amabas, inuenires mutuum;
Ad danistam deuenires, adderes faenusculum;
Surruperes patri. Ps. Surruperet hic patri, audacissume?
Non periclum est ne quid recte monstres. Ba. Non lenonium est.
Ca. Egon patri surrupere possim quicquam, tam cauto seni?
Atque adeo, si facere possem, pietas prohibet. Ba. Audio;
Pietatem ergo istam amplexator noctu pro Phoenicio.
Sed quom pietate*m te* amori uideo tuo praeuortere,
Omnes *homines* tibi patres sunt? nullus est tibi quem roges
Mutuum argentum? Ca. Qui*n* nomen quoque iam interiit mutuum.
[Ba. At si faenus nominasses argentum fieret tuum.]
Ps. Heus tu, postquam hercle isti a mensa surgunt satis poti uiri,
Qui suum repetunt, alienum reddunt nato nemini,
Postilla omnes cautiores sunt, ne credant alteri.
Ca. Nimis miser sum; nummum nusquam reperire argenti queo;
Ita miser et amore pereo et inopia argentaria.
Ba. Emito die caeca hercle oliuom, id uendito oculata die;

Iam hercle uel ducentae possunt fieri praesentes minae.
CA. Perii, annorum lex me perdit quinauicenaria;
Metuunt credere omnes. BA. Eadem est mihi lex; metuo credere.
PS. Credere autem? eho, an paenitet te, quanto hic fuerit usui?
BA. Non est usu quisquam amator nisi qui perpetuat data.
Det, det usque; quando nihil sit, simul amare desinat.
CA. Nihilne te miseret? BA. Inanis cedis; dicta non sonant.
Atque ego te uiuom saluomque uellem. PS. Eho, an iam mortuust?
BA. Utut est, mihi quidem profecto cum istis dictis mortuust.
Ilico uixit amator, ubi lenoni supplicat.
Semper tu ad me cum argentata accedito querimonia;
Nam istuc quod nunc lamentare, non esse argentum tibi,
Apud nouercam querere. PS. Eho an umquam tu huius nupsisti patri?
BA. Di meliora faxint. PS. Face quod te rogamus, Ballio,
Mea fide, si isti formidas credere. Ego in hoc triduo
Aut terra aut mari *aut* alicunde euoluam id argentum tibi.
BA. Tibi ego credam? PS. Cur non? BA. Quia pol, qua opera credam tibi,
Una opera adligem fugitiuam canem agninis lactibus.
CA. Sicin mihi abs te bene merenti male refertur gratia?
BA. Quid nunc uis? CA. Ut opperiare sex dies aliquos modo,
Ne illam uendas neu me perdas hominem amantem. BA. Animo bono es;
Uel sex mensis opperibor. CA. Euge, homo lepidissume.
BA. Immo uin etiam te faciam ex laeto laetantem magis?

CA. Quid iam? BA. Quia enim non uenalem iam habeo Phoenicium.
CA. Non habes? BA. Non hercle uero. CA. Pseudole, arcesse hostias,
Uictumas, lanios, ut ego huic sacrificem summo Ioui;
Nam hic mihi nunc est multo potior Iuppiter quam Iuppiter.
Ba. Nolo uictumas; agninis me extis placari uolo.
Ca. Propera; quid stas? arcesse agnos; audin quid ait Iuppiter?
Ps. Iam hic ero; uerum extra portam mi etiam currendum est prius.
CA. Quid eo? PS. Lanios inde arcessam duo cum tintinnabulis;
Eadem duo greges uirgarum inde ulmearum adegero,
Ut hodie ad litationem huic suppetat satias Ioui.
Ba. *I* in malam crucem. PS. Istuc ibit Iuppiter lenonius.
Ba. Ex tua re non est ut ego emoriar. PS. Qui dum? BA. Sic: quia,
Si ego mortuus sim, Athenis te sit nemo nequior.
Ex tua re est ut ego emoriar. CA. Qui dum? BA. Ego dicam tibi:
Quia edepol, dum ego uiuos uiuam, numquam eris frugi bonae.
CA. Dic mihi, obsecro hercle, uerum serio, hoc quod te rogo:
Non habes uenalem amicam tu meam Phoenicium?
Ba. Non edepol habeo profecto; nam iam pridem uendidi.
CA. Quo modo? BA. Sine ornamentis, cum intestinis omnibus.
CA. Meam tu amicam uendidisti? Quanti? BA. Uiginti minis.

CA. Uiginti minis? BA. Utrum uis, uel quater quinis minis,
Militi Macedonio; et iam quindecim habeo minas.
CA. Quid ego ex te audio? BA. *Hoc*, amicam tuam esse factam argenteam.
CA. Cur id ausu's facere? BA. Lubuit; mea fuit. CA. Eho, Pseudole,
I, gladium adfer. PS. Quid opus gladio? CA. Qui hunc occidam atque *enicem.*
PS. Quin tu te occidis potius? nam hunc fames iam occiderit.
CA. Quid ais? quantum terra tetulit hominum periurissume,
Iurauistin te illam nulli uenditurum nisi mihi?
BA. Fateor. CA. Nempe conceptis uerbis? BA. Etiam consultis quoque.
Ca. Periurauisti, sceleste. BA. At argentum intro condidi.
Ego scelestus nunc argentum promere possum domo;
Tu qui pius es, istoc genere gnatus, nummum non habes.
Ca. Pseudole, adsiste altrinsecus atque onera hunc maledictis. PS. Licet.
Numquam ad praetorem aeque cursim curram, ut emittar manu.
Ca. Ingere mala multa. PS. Iam ego te differam dictis meis.
Inpudice. BA. Ita est. CA. Sceleste. BA. Dicis uera. PS. Uerbero.
BA. Quippini? CA. Bustirape. BA. Certo. PS. Furcifer. BA. Factum optume.
CA. Sociufraude. BA. Sunt mea istaec. PS. Parricida. BA. Perge tu.
CA. Sacrilege. BA. Fateor. PS. Periure. BA. Uetera uaticinamini.

Ca. Legirupa. Ba. Ualide. Ps. Permities adulescentum. Ba. Acerrume.
Ca. Fur. Ba. Babae. Ps. Fugitiue. Ba. Bombax. Ca. Fraus popli. Ba. Planissume.
Ps. Fraudulente. Ca. Inpure leno. Ps. Caenum. Ba. Cantores probos.
Ca. Uerberauisti patrem atque matrem. Ba. Atque occidi quoque
Potius quam cibum praehiberem; num peccaui quidpiam?
Ps. In pertusum ingerimus dicta dolium; operam ludimus.
Ba. Num quid aliud etiam uoltis dicere? *Ca.* Ecquid te pudet?
Ba. Ten*e* amatorem esse inuentum inanem quasi cassam nucem?
Uerum quamquam multa malaque in me dixistis impi*a*,
Nisi mihi huc adtulerit miles quinque quas debet minas—
Sicut haec est praestituta summa ei argento dies—
Si id non adfert, posse opinor facere me officium meum.
Ca. Quid id est? Ba. Si tu argentum adtuleris, cum illo perdidero fidem;
Hoc officium meum est. Mihi operae si sit, plus tecum loquar;
Sed sine argento frustra es, qui me tui misereri postulas.
Haec mea est sententia, ut tu hinc porro quid agas consulas.
Ca. Iamne abis? *Ba.* Negoti nunc sum plenus. Ps. Paulo post magis.
Illic homo meus est, nisi omnes di me atque homines deserunt.
Exossabo ego illum simulter itidem ut muraenam coquos.
Nunc, Calidore, te mihi operam dare uolo. Ca. Ecquid inperas?

Ps. Hoc ego oppidum admoenire, ut hodie capiatur, uolo.
Ad eam rem usust homine astuto, docto, cauto et callido,
Qui inperata ecfecta reddat, non qui uigilans dormiat.
Ca. Cedo mihi, quid es facturus? Ps. Temperi ego faxo scies.
Nolo bis iterari; sat sic longae fiunt fabulae.
Ca. Optumum atque aequissumum oras. Ps. Propera, adduc hominem cito.
Ca. Pauci ex multis sunt amici, homini qui certi sient.
Ps. Ego scio istuc; ergo utrumque tibi nunc dilectum para
Atque ex multis exquire illis unum qui certus siet.
Ca. Iam hic faxo aderit. Ps. Potin ut abeas? tibi moram dictis creas.

Pseudolus Seruos.

I 4 [1]Postquam illic hinc abiit, tu adstas solus, Pseudole.
Quid nunc acturu's, postquam erili filio
Largitu's dictis dapsilis lubentias?
Quoi neque parata gutta certi consili,
Neque exordiri primum unde occipias habes
Neque ad detexundam telam certos terminos.
Sed quasi poeta, tabulas quom cepit sibi,
Quaerit quod nusquam est gentium, reperit tamen,
Facit illud ueri simile quod mendacium est,
Nunc ego poeta fiam; uiginti minas,
Quae nusquam nunc sunt gentium, inueniam tamen.
Atque ego huic iam pridem me daturum dixeram
Ac uolui inicere tragulam in nostrum senem;
Uerum is nescio quo pacto praesensit prius.
Sed conprimenda est uox mihi atque oratio;
Erum eccum uideo huc Simonem una simul

[1] Iambic senarii, 395—576.

Cum suo uicino Calliphone incedere.
Ex hoc sepulcro uetere uiginti minas
Ecfodiam ego hodie, quas dem erili filio.
Nunc huc concedam, ut horum sermonem legam.

SIMO CALLIPHO, SENES DUO. PSEUDOLUS SERUOS.

I 5 SI. Si de damnosis aut si de amatoribus
Dictator fiat nunc Athenis Atticis,
Nemo antecedat filio credo meo.
Ita nunc per urbem solus sermoni omnibust.
Eum uelle amicam liberare et quaerere
Argentum ad eam rem, hoc alii mihi renuntiant,
Atque id iam pridem sensi et subolebat mihi,
Sed dissimulabam. PS. Iam illi notust filius;
Occisa est haec res, haeret hoc negotium.
Quo in conmeatum uolui argentarium
Proficisci, ibi nunc oppido obsaepta est uia.
Praesensit; nihil est praedae praedatoribus.
CA. Homines qui gestant quique auscultant crimina,
Si meo arbitratu liceat, omnes pendeant,
Gestores linguis, auditores auribus.
Nam istaec quae tibi renuntiantur, filium
Te uelle amantem argento circumducere,
Fors fuat an istaec dicta sint mendacia.
Sed si sint ea uera, ut nunc mos est, maxume,
Quid mirum fecit, quid nouom, adulescens homo
Si amat, si amicam liberat? PS. Lepidum senem.
SI. Uetus nolo faciat. CA. At enim nequiquam neuis;
Uel tu ne faceres tale in adulescentia.
Probum patrem esse oportet, qui gnatum suum
Esse probiorem quam ipsus fuerit postulet.

Nam tu quod damni et quod fecisti flagiti
Populo uiritim potuit dispertirier.
Id nunc mirare, si patrissat filius?
Ps. Ὦ Ζεῦ, quam pauci estis homines commodi! Em,
Illic est pater, patrem esse ut aequom est filio.
Si. Quis hic loquitur? Meus est hic quidem seruos Pseudolus.
Hic mihi conrumpit filium, scelerum caput;
Hic dux, hic illi est paedagogus; hunc ego
Cupio excruciari. Ca. Iam istaec insipientia est,
Iras in promptu gerere; quanto satius est
Adire blandis uerbis atque exquirere,
Sintne illa necne sint quae tibi renuntiant.
Bonus animus in mala re dimidium est mali.
Si. Tibi auscultabo. Ps. Itur ad te, Pseudole;
Orationem tibi para aduorsum senem.
Erum saluto primum, ut aequom est; postea
Si quid superfit uicinos inpertio.
Si. Salue. Quid agitur? Ps. Statur hic ad hunc modum.
Si. Statum uide hominis, Callipho, quam basilicum.
Ca. Bene confidenterque adstitisse intellego.
Ps. Decet innocentem, qui sit, atque innoxium
Seruom superbum esse apud erum potissumum.
Ca. Sunt quae te uolumus percontari, quae quasi
Per nebulam nosmet scimus atque audiuimus.
Si. Conficiet iam te hic uerbis, ut tu censeas
Non Pseudolum, sed Socratem tecum loqui.
Ps. Ita est; iam pridem tu me spernis, sentio.
Paruam esse apud te mihi fidem ipse intellego.
Cupis me esse nequam; tamen ero frugi bonae.
Si. Fac sis uociuas, Pseudole, aedis aurium,
Mea ut migrare dicta possint quo uolo.
Ps. Age loquere quiduis, tametsi tibi succenseo.

Si. Mihin domino seruos tu suscenses? Ps. Tam tibi
Mirum id uidetur? Si. Hercle qui, ut tu praedicas,
Cauendum est mihi abs te irato, atque alio tu modo
Me uerberare atque ego te soleo cogitas.
Quid censes? Ca. Edepol merito esse iratum arbitror,
Quom apud te parum est e*i* fidei. Si. Iam sic sine,
Iratus sit; ego ne quid noceat cauero.
Sed quid ais? quid hoc quod te rogo? Ps. Si quid uis, roga;
Quod scibo, Delphis tibi responsum dicito.
Si. A*d*uorte ergo animum et fac sis promissi memor.
Quid ais? ecquam scis filium tibicinam
Meum amare? Ps. Ναὶ γάρ. Si. Liberare quam uelit?
Ps. Καὶ τοῦτο ναὶ γάρ. Si. E*c*quas uiginti minas
Per sycophantiam atque per doctos dolos
Paritas ut a me auferas? Ps. Abs te auferam?
Si. Ita; quas meo gnato des, qui amicam liberet?
Fatere; dic καὶ τοῦτο ναί. Ps. Καὶ τοῦτο ναί.
Ca. Fatetur. Si. Dixin, Callipho, dudum tibi?
Ca. Memini. Si. Cur haec, tu ubi resciuisti ilico,
Celata me sunt? cur non resciui? *Ps.* Eloquar:
Quia nolebam ex me morem progigni malum,
Erum ut *suus* seruos criminaret apud erum.
Si. Iuberes*ne* hunc praecipitem in pistrinum trahi?
Ca. Num quid, Simo, peccatum est? *Si.* Immo maxume.
Desiste; recte ego meam rem sapio, Callipho.
Ps. Peccata mea sunt. Animum aduorte nunc iam,
Quapropter te expertem amoris nati habuerim.
Pistrinum in mundo scibam, si id faxem, mihi.
Si. Non a me scibas pistrinum in mundo tibi,
Quom ea mussitabas? Ps. Scibam. Si. Cur non dictum
    est mihi?
Ps. Quia illud malum aderat, istuc aberat longius;
Illud erat praesens, huic erat diecula.

Si. Quid nunc agetis? nam hinc quidem a me non potest
Argentum auferri, qui praesertim senserim.
Ne quisquam credat nummum, iam edicam omnibus.
Ps. Numquam edepol quoiquam supplicabo, dum quidem
Tu *uiuos* uiues; tu mihi hercle argentum dabis;
Abs te equidem sumam. Si. Tu a me sumes? Strenue!
Exsculpito mihi hercle oculum, si dedero. Ps. Dabis;
Iam dico ut a me caueas. Si. Certe edepol scio,
Si abstuleris, mirum et magnum facinus feceris.
Ps. Faciam. Ca. Si non abstulerit, uirgis caedito.
Ps. Sed quid si abstulero? Si. Do Iouem testem tibi,
Te aetatem inpune habiturum. Ps. Facito ut memineris.
Praedico, ut caueas; dico, inquam, ut caueas; caue.
Si. Egone ut cauere nequeam, quoi praedic*i*tur?
Ps. Em, istis mihi tu hodie manibus argentum dabis.
Ca. Edepol mortalem graphicum, si seruat fidem.
Ps. Seruitum tibi me abducito, ni fecero.
Si. Bene atque amice dicis; nam nunc quidem meu's.
Ps. Un etiam dicam quod uos magis miremini?
Ca. Studeo hercle audire; nam ted ausculto lubens.
Si. Age dum; nam satis lubenter te ausculto loqui.
Ps. Prius quam istam pugnam pugnabo, ego etiam prius
Dabo aliam pugnam claram et conmemorabilem.
Si. Quam pugnam? Ps. Em, ab hoc lenone uicino tuo
Per sycophantiam atque per doctos dolos
Tibicinam illam tuus quam gnatus deperit,
Ea circumducam lepide lenonem; et quidem
Ecfectum hoce die reddam utrumque ad uesperum.
Si. Si quidem istaec opera, ut praedicas, perfeceris,
Uirtute regi Agathocli antecesseris.
Sed si non faxis, num quid causa*e* est ilico
Quin te in pistrinum condam? Ps. Non unum *in* diem,
Uerum hercle in omnis, quantum est. Sed si ecfecero,

Dabin mihi argentum, quod dem lenoni, ilico
Tua uoluntate? Ca. Ius bonum orat Pseudolus.
'Dabo' inque. Si. At enim scin quid mihi in mentem uenit?
Quid si hisce inter se consenserunt, Callipho,
Aut de conpecto faciunt consutis dolis,
Qui me argento interuortant? Ps. Quis me audacior
Sit, si istuc facinus audeam? Immo sic, Simo:
Si sumus conpecti seu consilium umquam ini*i*mus,
De istac re aut si de ea re umquam inter nos conueniamus,
Quasi in libro quom scribuntur calamo litterae,
Stilis me totum usque ulmeis conscribito.
Si. Indice ludos nunc iam, quando lubet.
Ps. Da in hunc diem operam, Callipho, quaeso mihi,
Ne quo te ad aliud occupes negotium.
Ca. Quin rus ut irem iam heri *me*cum statueram.
Ps. At nunc disturba quas statuisti machinas.
Ca. Nunc non abire certum est istac gratia;
Lubido est ludos tuos spectare, Pseudole.
Et si hunc uidebo non dare argentum tibi
Quod dixit, potius quam id non fiat ego dabo.
Si. Non demutabo. Ps. Namque edepol, si non dabis,
Clamore magno et multo flagitabere.
Agite amolimini hinc uos intro nunc iam
Ac meis uicissim date locum fallaciis.
Ca. Fiat; geratur mos tibi. *Ps.* Sed te uolo
Domi usque adesse. Ca. Quin tibi hanc operam dico.
Si. At ego ad forum ibo; iam hic ero. Ca. Actutum redi.
Ps. Suspicio est mihi nunc uos suspicarier,
Me idcirco haec tanta facinora *his* promittere,
Quo uos oblectem, hanc fabulam dum transigam,
Neque sim facturus quod facturum dixeram.
Non demutabo, atque etiam certum quod sciam.

Quo id sim facturus pacto, nihil etiam scio,
Nisi quia futurum est; nam qui in scenam prouenit,
Nouo modo nouom aliquid inuentum adferre addecet;
Si id facere nequeat, det locum illi qui queat.
Concedere aliquantisper hinc mihi in*t*ro lubet,
Dum concenturio in corde sycophantias.
Statim reuortar; *no*n ero uobis morae;
Tibicen uos interea hic delectauerit.

ACTUS II.

PSEUDOLUS.

Pro Iuppiter, ut mihi, quidquid ago, lepide omnia prospereque eueniunt,
Neque quod dubitem neque quod timeam, meo in pectore conditum est consilium!
Nam ea stultitia est facinus magnum timido cordi credere;
Nam omnes res perinde sunt ut agas, ut eas magni facias.
Nam ego in meo pectore prius ita paraui copias,
Duplicis triplicis dolos perfidias, ut, ubicumque hostibus congrediar—
Maiorum meum fretus uirtute dicam,
Mea industria et malitia fraudulenta—
Facile ut uincam, facile ut spoliem meos perduellis meis perfidiis.
Nunc inimicum ego hunc communem meum atque uostr*or*um omnium
Ballionem exballistabo lepide; date operam modo.
Hoc ego oppidum admoenire, ut hodie capiatur, uolo
Atque ad hoc meas legiones adducam. Si hoc expugno,
Facilem ego hanc rem meis ciuibus faciam:
Post ad oppidum hoc uetus continuo mecum exercitum
Protinus obducam; inde me
Et semul participes omnis meos praeda onerabo atque opplebo,
Metum et fugam perduellibus meis esse me ut sciant natum.

Eo sum genere gnatus: magna me facinora decet ecficere,
Quae post mihi clara et diu clueant.
Sed hunc quem uideo, quis hic est, qui oculis meis ob uiam ignobilis obicitur?
Lubet scire quid hic uenerit cum machaera, et huic quam rem agat hinc dabo insidias.

HARPAX CACULA. PSEUDOLUS SERUOS.

112 HA. Hi loci sunt atque hae regiones, quae mihi ab ero sunt demonstratae,
Ut ego oculis rationem capio, quam mihi ita dixit erus meus miles,
Septumas esse aedis a porta, ubi ille habitet leno, quoi iussit
Symbolum me ferre et hoc argentum.
Nimis uelim certum qui id mihi faciat, Ballio leno ubi hic habitat.
PS. St, tace tace; meus hic est homo, ni omnes di *me* atque homines deserunt.
Nouo consilio nunc mihi opus est; noua res subito mihi haec obiecta est.
Hoc praeuortar principio; illa missa habeo quae ante agere occepi.
Iam pol ego hunc stratioticum nuntium aduenientem probe percutiam.
HA. [1]Ostium pultabo atque intus euocabo aliquem foras.
PS. Quisquis es, conpendium ego te facere pultandi uolo;
Nam ego precator et patronus foribus processi foras.
HA. Tune es Ballio? PS. Immo uero ego eius sum Subballio.
HA. Quid istuc uerbi est? PS. Condus promus sum, procurator peni.

[1] Trochaic septenarii, 608—770.

Ha. Quasi te dicas atriensem. Ps. Immo atriensi ego inpero.
Ha. Quid tu, seruosne es an liber? Ps. Nunc quidem etiam seruio.
Ha. Ita uidere; et non uidere dignus qui liber sies.
Ps. Non soles respicere te, quom dicis iniuste alteri?
Ha. Hunc hominem malum esse oportet. Ps. Di me seruant atque amant;
Nam haec mihi incus est; procudam ego hodie hinc multos dolos.
Ha. Quid illic solus secum loquitur? Ps. Quid ais tu, adulescens? Ha. Quid est?
Ps. Esne tu an non es ab illo militi Macedonio?
Seruos eius qui hinc a nobis est mercatus mulierem,
Qui argenti meo ero lenoni quindecim dederat minas,
Quinque debet? Ha. Sum. Sed ubi tu me nouisti gentium
Aut uidisti aut conlocutu's? nam equidem Athenas antidhac
Numquam adueni neque te uidi ante hunc diem umquam oculis meis.
Ps. Quia uidere inde esse; nam olim, quom abiit, argento haec dies
Praestituta est, quoad referret nobis, neque dum rettulit.
Ha. Immo adest. Ps. Tune adtulisti? Ha. Egomet. Ps. Quid dubitas dare?
Ha. Tibi ego dem? Ps. Mihi hercle uero, qui res rationesque eri
Ballionis curo, argentum accepto et quoi debet dato.
Ha. Si quidem hercle etiam supremi promptes thensauros Iouis,
Tibi libellam argenti numquam credam. Ps. Dum tu sternuas,
Res erit soluta. Ha. Uinctam potius sic seruauero.

Ps. Uae tibi! Tu inuentu's uero, meam qui furcilles fidem.
Quasi mihi non sescenta tanta soli soleant credier.
Ha. Potest ut alii ita arbitrentur et ego ut ne credam tibi.
Ps. Quasi tu dicas me te uelle argento circumducere.
Ha. Immo uero quasi tu dicas quasique ego autem id suspicer.
Sed quid est tibi nomen? Ps. Seruos est huic lenoni Syrus;
Eum esse me dicam. Syrus sum. Ha. Syrus? Ps. Id est nomen mihi.
Ha. Uerba multa facimus; erus si tuus domi est, quin prouocas,
Ut id agam quod missus huc sum, quidquid est nomen tibi?
Ps. Si intus esset, euocarem. Uerum si dare uis mihi,
Magis solutum erit quam si ipsi dederis. Ha. At enim scin quid est?
Reddere hoc, non perdere, erus me misit; nam certo scio
Hoc febrim tibi esse, quia non licet huc inicere ungulas;
Ego nisi ipsi Ballioni nummum credam nemini.
Ps. At illic nunc negotiosust; res agitur apud iudicem.
Ha. Di bene uortant! at ego, quando eum esse censebo domi,
Rediero; tu epistulam hanc a me accipe atque illi dato;
Nam istic symbolust inter erum meum et tuum de muliere.
Ps. Scio equidem. Qui argentum adferret atque expressam imaginem
Huc suam ad nos, cum eo aiebat uelle mitti mulierem;
Nam hic quoque exemplum reliquit eius. *Ha.* Omnem rem tenes.
Ps. Quid ego ni teneam? Ha. Dato istunc symbolum ergo illi. *Ps.* Licet.

Sed quid est tibi nomen? Ha. Harpax. Ps. Apage te, Harpax; haud places.
Huc quidem hercle haud ibis intro, ne quid harpagefeceris.
Ha. Hostis uiuos rapere soleo ex acie; ex hoc nomen mihi est.
Ps. Pol te multo magis opinor uasa ahena ex aedibus.
Ha. Non itast; sed scin quid te oro, Syre? Ps. Sciam, si dixeris.
Ha. Ego deuortar extra portam huc in tabernam tertiam
Apud anum illam doliarem, claudam, crassam, Chrysidem.
Ps. Quid nunc uis? Ha. Inde ut me arcessas, erus tuus ubi uenerit.
Ps. Tuo arbitratu; maxume. Ha. Nam ut lassus ueni de uia,
Me uolo curare. Ps. Sane sapis et consilium placet.
Sed uide sis ne in quaestione sis, quando arcessam, mihi.
Ha. Quin ubi prandero, dabo operam somno. Ps. Sane censeo.
Ha. Num quid uis? Ps. Dormitum ut abeas. Ha. Abeo. Ps. Atque audin, Harpage?
Iube sis te operiri; beatus eris, si consudaueris.

II 3 Di inmortales, conseruauit me illic homo aduentu suo;
Suo uiatico redduxit me usque ex errore in uiam.
Namque ipsa Opportunitas non potuit mihi opportunius
Aduenire, quam haec adlata est mihi opportune epistula.
Nam haec adlata cornu copiae est, ubi inest quidquid uolo;
Hic doli, hic fallaciae omnes, hic sunt sycophantiae,
Hic argentum, hic amica amanti erili filio.
Atque ego nunc me ut gloriosum faciam et copi pectore,
Quo modo quidque agerem, ut lenoni surruperem mulierculam,

Iam instituta, ornata cuncta in ordine, animo ut uolueram,
Certa, deformata habebam; sed profecto hoc sic erit:
Centum doctum hominum consilia sola haec deuincit dea,
Fortuna. Atque hoc uerum est: proinde ut quisque fortuna utitur,
Ita praecellet atque exinde sapere eum omnes dicimus.
Bene ubi quoi quod scimus consilium accidisse, hominem catum
Eum esse declaramus, stultum autem illum, quo*i* uortit male.
Stulti haud scimus, frustra ut simus, quom quid cupienter dari
Petimus nobis, quasi quid in rem sit possimus noscere.
Certa mittimus, dum incerta petimus, atque hoc *e*uenit
In labore atque in dolore, ut mors obrepat interim.
Sed iam satis est philosophatum; nimis diu et longum loquor.
Di inmortales, aurichalco contra non carum fuit
Meum mendacium, hic modo quod subito conmentus fui,
Quia lenonis me esse dixi. Nunc ego hac epistula
Tris deludam, erum et lenonem et qui hanc dedit mihi epistulam.
Eugepae! Porro aliud autem quod cupiebam contigit:
Uenit eccum Calidorus; ducit nescio quem secum simul.

CALIDORUS, CHARINUS, ADULESCENTES II.
PSEUDOLUS SERUOS.

114 CA. Dulcia atque amara apud te sum elocutus omnia;
Scis amorem, scis laborem, scis egestatem meam.
CH. Conmemini omnia; id tu modo, me quid uis facere, fac sciam.

Ca. Pseudolus mihi ita inperauit, ut aliquem hominem strenuum,
Beneuolentem adducerem ad se. Ch. Seruas inperium probe;
Nam et amicum et beneuolentem ducis. Sed istic Pseudolus
Nouos mihi est. Ca. Nimium est mortalis graphicus; heuretes mihi est;
Is mihi haec sese ecfecturum dixit quae dixi tibi.
Ps. Magnifice hominem conpellabo. Ca. Quoia uox resonat? Ps. Io,
Te, io te, tyranne, te rogo qui inperitas Pseudolo.
Quaero quoi ter trina triplicia tribus modis tria gaudia
Artibus tribus demeritas dem laetitias, de tribus
Fraude partas per malitiam, per dolum et fallacias.
In libello hoc obsignato haec adtuli pauxillulo.
Ca. Illic homo est; ut paratragoedat carnufex! Ps. Confer gradum
Contra pariter; porge audacter ad salutem brachium.
Ca. Dic utrum Spemne an Salutem te salutem, Pseudole.
Ps. Immo utrumque. Ca. Utrumque, salue. Sed quid actum est? Quid iubes?
Adtuli hunc. Ps. Quid, adtulisti? Ca. Adduxi uolui dicere.
Ps. Quis istic est? Ca. Charinus. Ps. Euge, iam Χαίρειν τοῦτον λέγω.
Ch. Q*u*in tu si quid opust mihi audacter inperas? Ps. Tam gratia est.
Bene sit tibi, Charine; nolo tibi molestos esse nos.
Ch. Uos molestos mihi! Molestum est *id* quidem. Ps. Tum tu igitur mane.
Ca. Quid istuc est? Ps. Epistulam hanc modo intercepi et symbolum.

CA. Symbolum? quem symbolum? PS. Qui a milite adlatust modo.
Eius seruos qui hunc ferebat cum quinque argenti minis,
Tuam qui amicam hinc arcessebat, ei os subleui modo.
CA. Quo modo? PS. Horum causa haec agitur spectatorum fabula;
Hi sciunt, qui hic adfuerunt; uobis post narrauero.
CA. Quid nunc agimus? PS. Liberam hodie tuam amicam amplexabere.
CA. Egone? PS. Tu istic ipsus, inquam, si quidem hoc uiuet caput;
Si modo mihi hominem inuenietis propere. CH. Qua facie? *Ps.* Malum
Callidum doctum, qui quando principium prehenderit,
Porro sua uirtute teneat quid se facere oporteat,
Atque qui hic non uisitatus saepe sit. CH. Si seruos est,
Num quid refert? PS. Immo multo mauolo quam liberum.
CH. Posse opinor me dare hominem tibi malum et doctum, modo
Qui a patre aduenit Carysto nec dum exit ex aedibus
Quoquam neque Athenas aduenit umquam ante hesternum diem.
PS. Bene iuuas. Sed quinque inuentis opus est argenti minis
Mutuis, quas hodie reddam; nam huius mihi debet pater.
CH. Ego dabo; ne quaere aliunde. PS. O hominem opportunum mihi.
Etiam opust chlamyde et machaera et petaso. *Ch.* Possum a me dare.
Ps. Di inmortales, non Charinus mihi hic quidem est, sed Copia.
Sed iste seruos ex Carysto, qui hic adest, ecquid sapit?

CH. Hircum ab alis. PS. Manuleatam tunicam habere hominem addecet.
Ecquid is homo habet aceti in pectore? CH. Atque acidissumum.
PS. Quid, si opust ut dulce promat indidem, ecquid habet? CH. Rogas?
Murrinam passum defrutum mellam mel quoiuismodi.
Quin in corde instruere quondam coepit pantopolium.
PS. Eugepae; lepide, Charine, meo me ludo lamberas.
Sed qui*d* nomen esse dicam ego isti seruo? CH. Simiae.
PS. Scitne in re aduorsa uorsari? CH. Turbo non aeque citust.
PS. Ecquid argutust? CH. Malorum facinorum saepissume.
PS. Quid quom manufesto tenetur? CH. Anguilla est; elabitur.
PS. Ecquid is homo scitust? CH. Plebi scitum non est sc*i*tius.
PS. Probus homo est, ut praedicare te audio. CH. Immo si scias—
Ubi te adspexerit, narrabit ultro quid sese uelis.
Sed quid eo es facturus? PS. Dicam. Ubi hominem exornauero,
Subditi*u*om fieri ego illum militis seruom uolo;
Symbolum hunc ferat lenoni cum quinque argenti minis,
Mulierem ab lenone abducat; em tibi omnem fabulam.
Ceterum quo quidque pacto faciat, ipsi dixero.
CA. Quid nunc igitur stamus? PS. Hominem cum ornamentis omnibus
Exornatum adducite ad me iam ad tarpezitam Aeschinum;
Sed properate. CH. Prius illi erimus quam tu. *Ps.* Abite ergo ocius.
Quidquid incerti mihi in animo prius aut ambiguum fuit,

Nunc liquet; nunc defaecatum est cor mihi; nunc † peruiast.
Omnis ordine sub signis ducam legiones meas
Aui sinistra, auspicio liquido atque ex sententia.
Confidentia est inimicos meos me posse perdere.
Nunc ibo ad forum atque onerabo meis praeceptis Simiam,
Quid agat, ne quid titubet, docte ut hanc ferat fallaciam.
Iam ego hoc ipsum oppidum expugnatum faxo erit lenonium.

ACTUS III.

PUER.

III 1 [1][Quoi seruitutem di danunt lenoniam
Puero, atque eidem si addunt turpitudinem,
Ne illi, quantum ego nunc corde conspicio meo,
Malam rem magnam multasque aerumnas danunt.
Uelut haec mihi euenit seruitus, ubi ego omnibus
Paruis magnisque ministeriis praefulcior,
Neque ego amatorem mihi inuenire ullum queo,
Qui amet me, ut curer tandem nitidiuscule.
Nunc huic lenoni hodie est natalis dies;
Interminatus est a minumo ad maxumum,
Si quis non hodie munus misisset sibi,
Eum cras cruciatu maxumo perbitere.
Nunc nescio hercle, rebus quid faciam meis,
Neque ego illud possum quod illi qui possunt solent.
Nunc nisi lenoni munus hodie misero,
Cras mihi potandus fructus est fullonius.
Eheu, quam illae rei ego etiam nunc sum paruolus.
Atque edepol, ut nunc male malum metuo miser,
Si quispiam det qui manus grauior siet,
Quamquam illud aiunt magno gemitu fieri,
Conprimere dentis uideor posse aliquo modo.
Sed conprimunda est mihi uox atque oratio;
Erus eccum recipit se domum et ducit coquom.]

[1] Iambic senarii, 771—907.

Ballio Leno. Coquos. Puer.

III 2 Ba. Forum coquinum qui uocant, stulte uocant,
Nam non coquinum, uerum furinum est forum.
Nam ego si iuratus peiorem hominem quaererem
Coquom, non potui quam hunc quem duco ducere
Magis multilocum gloriosum inutilem.
Quin ob eam rem Orcus recipere ad‸se hunc noluit,
Ut esset hic qui mortuis cenam coquat;
Nam hic solus illis coquere quod placeat potest.
Co. Si me arbitrabare istoc pacto ut praedicas,
Cur conducebas? Ba. Inopia; alius non erat.
Sed cur sedebas in foro, si eras coquos,
Tu solus praeter alios? Co. Ego dicam tibi:
Hominum auaritia factus sum inprobior coquŏs,
Non meopte ingenio. Ba. Qua istuc ratione? Co. Eloquar.
Quia enim, quŏm ex*t*emplo ueniunt conductum coquom,
Ne*mo* illum quaerit qui optumus et carissumust;
Illum conducunt potius qui uilissumust.
Hoc ego fui hodie solus obsessor fori.
Illi drachmis sunt miseri; me nemo potest
Minoris quisquam nummo ut surgam subigere.
Non ego item cenam condio ut alii coqui,
Qui mihi condita prata in patinis proferunt,
Boues qui conuiuas faciant, herbasque oggerunt;
Eas herbas herbis aliis porro condiunt;
Indunt coriandrum feniculum allium atrum holus;
Adponunt rumicem brassicam betam blitum;
Eo laserpici libram pondo diluunt;
Teritur sinapis scelera, quae illis qui terunt
Prius quam triuerunt oculi ut exstillent facit.
Ei homines cenas ubi coquont, quom condiunt,

Non condimentis condiunt, sed strigibus,
Uiuis conuiuis intestina quae exedint,
Hoc hic quidem homines tam breuem uitam colunt,
Quom hasce herbas huius modi in suum aluom congerunt
Formidulosas dictu, non esu modo,
Quas herbas pecudes non edunt, homines edunt.
Ba. Quid? tu diuinis condimentis utere,
Qui prorogare uitam possis hominibus,
Qui ea culpes condimenta? Co. Audacter dicito;
Nam uel ducenos annos poterunt uiuere
Meas qui esitabunt escas quas condiuero.
Nam ego cicilindrum quando in patinas indidi
Aut cepolindrum aut maccidem aut sicaptidem,
Ipsae se patinae feruefaciunt ilico.
Haec ad Neptuni pecudes condimenta sunt;
Terrestris pecudes sicimalindro condio
Aut hapalopsi aut cataractria. Ba. At te Iuppiter
Dique omnes perdant cum condimentis tuis
Cumque tuis istis omnibus mendaciis.
Co. Sine sis loqui me. Ba. Loquere atque *i* in malam crucem.
Co. Ubi omnes patinae feruont, omnis aperio;
Is odos dimissis manibus in caelum uolat;
Eum odorem cenat Iuppiter cottidie.
Ba. Odos dimissis manibus? Co. Peccaui insciens.
Ba. Qui dum? Co. 'Dimissis pedibus' uolui dicere.
Ba. Si nusquam coctum is, quidnam cenat Iuppiter?
Co. It incenatus cubitum. Ba. I in malam crucem.
Istacine causa tibi hodie nummum dabo?
Co. Fateor equidem me esse coquom carissumum;
Uerum pro pretio facio ut opera adpareat
Mea quo conductus uenio. Ba. Ad furandum quidem.
Co. An tu inuenire postulas quemquam coquom

Nisi miluinis aut aquilinis ungulis?
Ba. An tu coquinatum te ire quoquam postulas,
Quin ibi constrictis ungulis cenam coquas?
Nunc adeo tu, qui meus es, iam edico tibi,
Ut nostra properes amoliri hinc omnia,
Tum ut huius oculos in oculis habeas tuis.
Quoquo hic spectabit, eo tu spectato simul;
Si quo hic gradietur, pariter *tu* progredimino;
Manum si protollet, pariter proferto manum.
Suum si quid sumet, id tu sinito sumere;
Si nostrum sumet, tu teneto altrinsecus.
Si iste ibit, ito; stabit, adstato simul;
Si conquiniscet, istic conquiniscito.
Item his discipulis priuos custodes dabo.
Co. Habe modo bonum animum. Ba. Quaeso qui possum, doce,
Bonum animum habere, qui te ad me adducam domum?
Co. Quia sorbitione faciam ego hodie te mea
Item ut Medea Peliam concoxit senem,
Quem medicamento et suis uenenis dicitur
Fecisse rursus ex sene adulescentulum;
Item ego te faciam. Ba. Eho, an etiam ueneficu's?
Co. Immo edepol uero hominum seruator. Ba. Ehem,
Quanti istuc unum me coquinare perdoces?
Co. Quid? Ba. Ut te seruem, ne quid subrupias mihi.
Co. Si credis, nummo; si non, ne mina quidem.
Sed utrum tu amicis hodie an inimicis tuis
Daturu's cenam? *Ba.* Pol ego amicis scilicet.
Co. Quin tuos inimicos potius quam amicos uocas?
Nam ego ita conuiuis cenam conditam dabo
Hodie atque ita suaui suauitate condi*am*:
Ut quisque quidque conditum gustauerit,
Ipsus sibi faciam ut digitos praerodat suos.

BA. Quaeso hercle, prius quam quoiquam conuiuae dabis,
Gustato tute prius et discipulis dato,
Ut praerodatis uostras furtificas manus.
CO. Fortasse haec tu nunc mihi non credas quae loquor.
BA. Molestus ne sis; nimium iam tinnis; tace.
Illic ego habito; intro abi et cenam coque
Propere. PU. Quin tu is adcubitum? i, conuiuas cedo;
Conrumpitur iam cena. BA. Em, subolem sis uide;
Iam hic quoque scelestus est coqui sublingulo.
Profecto quid nunc primum caueam nescio;
Ita in aedibus sunt fures, praedo in proxumo est.
Nam mihi hic uicinus apud forum paulo prius
Pater Calidori opere suasit maxumo,
Ut mihi cauerem a Pseudolo seruo suo,
Ne ei fidem haberem; nam eum circum ire in hunc di*e*m,
Ut me, si posset, muliere interuorteret.
Eum promisisse fortiter dixit sibi,
Sese abducturum a me dolis Phoenicium.
Nunc ibo intro atque edicam familiaribus,
Profecto ne quis quidquam credat Pseudolo.

ACTUS IV.

Pseudolus Seruos. Simia Sycophanta.

Ps. [1]Si umquam quemquam di inmortales uoluere esse auxilio adiutum,
Tum me et Calidorum seruatum uolunt esse et lenonem exstinctum,
Quom te adiutorem genuerunt mihi tam doctum hominem atque astutum.
Sed ubi illic est? sumne ego homo insipiens, qui haec mecum egomet loquar solus?
Dedit uerba mihi hercle, ut opinor;
Malus cum malo stulte caui.
Tum pol ego interii, homo si ille abiit, neque hoc opus quod uolui hodie ecficiam.
Sed eccillum uideo uerbeream statuam, ut it, ut magnifice infert sese.
Hem, te hercle ego circumspectabam; nimis metuebam male ne abisses.
Si. Fuit meum officium ut facerem, fateor. Ps. Ubi restiteras? Si. Ubi mihi lubitum est.
Ps. Istuc ego iam satis scio. Si. Quid ergo quod scis me rogas?
Ps. At hoc uolo, monere te. Si. Monendu's, ne me moneas.

[1] Trochaici octonarii, 908—911.

Ps. Nimis tandem ego abs te contemnor.
Si. Quippe ego te ni contemnam,
Stratioticus homo qui cluear iam?
Ps. Iam hoc uolo quod occeptum est agi. *Si.* Num quid agere aliud me uides?
Ps. Ambula ergo cito. Si. Immo otiose uolo.
Ps. Haec ea occasio est: dum ille dormit, uolo
Tu prior ut occupes adire.
Si. Quid properas? Placide; ne time. Ita ille faxit Iuppiter,
Ut ille palam ibidem adsiet, quisquis ille est qui adest a milite.
Numquam edepol erit ille potior Harpax quam ego. Habe animum bonum;
Pulcre ego hanc explicatam tibi rem dabo.
Sic ego illum dolis atque mendaciis
In timorem dabo militarem aduenam,
Ipsus sese ut neget esse eum qui siet
Meque ut esse autumet qui ipsus est. Ps. Qui potest?
Si. Occidis me, quom istuc rogitas. Ps. O hominem lepidum.
Si. Te quoque etiam dolis atque mendaciis,
Qui magister mihi es, an*ti*dibo, ut scias.
Ps. Iuppiter te mihi seruet. Si. Immo mihi.
Sed uide, ornatus hic me satin condecet?
Ps. Optume habet. At uide ne titubes. Si. Esto.
Ps. Tantum tibi boni di inmortales duint, quantum tu tibi optes;
Nam si exoptem, quantum dignu's, tantum dent, minus nihilo sit.
Neque ego hoc homine quemquam uidi magis malum et maleficum. Si. Tun id mihi?

Ps. Taceo. Sed ego quam tibi dona dabo et faciam, si hanc sobrie rem adcurassis?
Si. Potin ut taceas? memorem inmemorem facit qui monet quod memor*e* meminit.
Teneo omnia; in pectore condita sunt; meditati sunt doli docte.
Ps. Probus est hic homo. Si. Neque hic est neque ego.
Ps. Ita me di ament... Si. Ita non facient; mera iam mendacia fundis.
Ps. Ut ego ob tuam, Simia, perfidiam te amo et metuo et magnifico.
Si. Ego istuc aliis dare condidici; mihi obtrudere non potes palpum.
Ps. Ut ego hodie te accipiam lepide, ubi ecfeceris hoc opus. Si. Hahahe.
Ps. Lepido uictu uino unguine et inter pocula pulpamentis.
Ibidem una aderit mulier lepida tibi sauia suauia quae det.
Si. Lepide accipi*es* me. Ps. Immo si ecficies, tum faxo magis dicas.
Si. Nisi ecfecero, cruciabiliter me carnufex accipito.
Sed propera mihi monstrare ubi sit os lenonis aedium.
Ps. Tertium hoc est. Si. St, tace; aedes hiscunt. Ps. Credo animo male est
Aedibus. Si. Quid iam? Ps. Quia edepol ipsum lenonem euomunt.
Si. Illicine est? Ps. Illic *ipsus* est. Si. Mala mers est. Illuc sis uide,
Ut transuorsus, non prouorsus cedit, quasi cancer solet.

BALLIO. IIDEM.

IV 2 BA. [1]Minus malum hunc hominem esse opinor, quam esse censebam, coquom;
Nam nihil etiam dum harpagauit praeter cyathum et cantharum.
PS. Heus tu, nunc occasio est et tempus. SI. Tecum sentio.
PS. Ingredere in uiam dolose; ego hic in insidiis ero.
SI. Habui numerum sedulo; hoc est sextum a porta proxumum
Angiportum; in id angiportum me deuorti iusserat.
Quotumas aedis dixerit, id ego admodum incerte scio.
BA. Quis hic homo chlamydatus est? aut unde est? aut quem quaeritat?
Peregrina facies uidetur hominis atque ignobilis.
Si. Sed eccum qui ex incerto faciet mihi quod quaero certius.
Ba. Ad me adit recta. Unde ego hominem hunc esse dicam gentium?
SI. Heus tu qui cum hirquina barba adstas, responde quod rogo.
BA. Eho an non prius salutas? *Si.* Nulla est mihi salus dataria.
BA. Nam pol hinc tantumdem accipies. PS. Iam inde a principio probe.
SI. Ecquem in angiporto hoc hominem tu nouisti, te rogo.
BA. Egomet me. SI. Pauci istuc faciunt homines quod tu praedicas;

[1] Trochaic septenarii, 961—1000.

Nam in foro uix decumus quisque est, qui ipsus sese nouerit.
Ps. Saluos sum; iam philosophatur. Si. Hominem ego hic quaero malum
Legirupam inpurum periurum atque inpium. Ba. Me quaeritat;
Nam illa *mea* sunt cognomenta. Nomen si memoret modo.
Quid est ei homini nomen? Si. Leno Ballio. Ba. Sciuine ego?
Ipse ego is sum, adulescens, quem tu quaeris. *Si.* Tune es Ballio?
Ba. Ego enimuero is sum. Si. Ut uestitu's, es perfossor parietum.
Ba. Credo, in tenebris conspicatus si sis me, abstineas manum.
Si. Erus meus tibi me salutem multam uoluit dicere.
Hanc epistulam accipe a me; hanc me tibi iussit dare.
Ba. Quis is homo est qui iussit? Ps. Perii, nunc homo in medio luto est.
Nomen nescit; haeret haec res. Ba. Quem hanc misisse ad me autumas?
Si. Nosce imaginem; tute eius nomen memorato mihi,
Ut sciam te Ballionem esse ipsum. Ba. Cedo mihi epistulam.
Si. Accipe et cognosce signum. Ba. Oh, Polymachaeroplagides
Purus putus est ipsus; noui. Heus, Polymachaeroplagidi
Nomen est. Si. Scio iam me recte tibi dedisse epistulam,
Postquam Polymachaeroplagidae elocutus nomen es.
Ba. Quid agit is? Si. Quod homo edepol fortis atque bellator probus.

Sed propera hanc perlegere quaeso epistulam—ita negotium est—
Atque accipere argentum actutum mulieremque emittere.
Nam necesse est hodie Sicyoni me esse aut cras mortem exsequi;
Ita erus meus est inperiosus. Ba. Noui; notis praedicas.
Si. Propera perlegere ergo epistulam. Ba. [1]Id ago, si taceas modo.
"Miles lenoni Ballioni epistulam
Conscriptam mittit Polymachaeroplagides,
Imagine obsignatam quae inter nos duo
Conuenit olim." Symbolust in epistula;
Uideo et cognosco signum. Sed in epistula
Nullam salutem mittere scriptam solet?
Si. Ita militaris disciplina est, Ballio:
Manu salutem mittunt bene uolentibus;
Eadem malam rem mittunt male uolentibus.
Sed ut occepisti, perge opera experirier,
Quid epistula ista narret. Ba. Ausculta modo.
"Harpax calator meus est ad te qui uenit—"
Tune es *is* Harpax? Si. Ego sum. *Ba.* Atque ipse harpax quidem.
"Qui epistulam istam fert; ab eo argentum accipi
Et cum eo simitu mulierem mitti uolo.
Salutem scriptam dignum est dignis mittere;
Te si arbitrarem dignum, misissem tibi."
Si. Quid nunc? Ba. Argentum des, abducas mulierem.
Si. Uter remoratur? Ba. Quin sequere ergo intro. Si. Sequor.

[1] Iambic senarii, 1001—1102.

PSEUDOLUS.

IV 3 Peiorem ego hominem magisque uorsute malum
Numquam edepol quemquam uidi, quam hic est Simia,
Nimisque ego illum hominem metuo et formido male,
Ne malus item erga me sit, ut erga illum fuit,
Ne in re secunda nunc mihi obuortat cornua,
Si occasionem capsit, qui sit *mihi* malus;
Atque edepol equidem nolo; nam illi bene uolo.
Nunc in metu sum maxumo triplici modo.
Primum omnium iam hunc conparem metuo meum
Ne deserat me atque ad hostis transeat.
Metuo autem, ne erus redeat etiam dum a foro,
Ne capta praeda capti praedones fuant.
Quom haec metuo, metuo ne ille huc Harpax aduenat
Prius quam hinc hic Harpax abierit cum muliere.
Perii hercle; nimium tarde egrediuntur foras.
Cor conligatis uasis exspectat meum,
Si non educat mulierem secum simul,
Ut exsulatum ex pectore aufugiat meo.
Uictor sum; uici cautos custodes meos.

SIMIA. SERUOS. MERETRIX.

IV 4 SI. Ne plora; nescis ut res sit, Phoenicium,
Uerum haud multo post faxo scibis adcubans.
Non ego te ad illum duco dentatum uirum
Macedoniensem, qui te nunc flentem facit;
Quoiam esse te uis maxume, ad eum duceris;
Calidorum haud multo post faxo amplexabere.
PS. Quid tu intus quaeso desedisti tam diu?

Mihi cor retunsu*m*st oppugnando pectore.
Si. Occasionem repperisti, uerbero,
Ubi percontteris me, insidiis hostilibus.
Quin hinc meamus gradibus militariis?
Ps. Atque edepol quamquam nequa*m* homo es, recte mones.
Ite hac triumphi ad cantharum recta uia.

Ballio. Simo.

IV 5 Ba. Hahahe, nunc mihi demum animus in tuto loco est,
Postquam iste hinc abiit atque abduxit mulierem.
Iube nunc uenire Pseudolum, scelerum caput,
Et abducere a me mulierem fallaciis.
Conceptis hercle uerbis satis certo scio
Ego periurare me mauellem miliens
Quam mihi illum uerba per deridiculum dare.
Nunc deridebo hercle hominem, si conuenero;
Uerum in pistrino credo, ut conuenit, fore.
Nunc ego Simonem mihi ob uiam ueniat uelim,
Ut mea laetitia laetus promiscam siet.
IV 6 Si. Uiso quid rerum meus Ulixes egerit,
Iamne habeat signum ex arce Ballionia.
Ba. O fortunate, fortunatam cedo manum.
Si. Quid est? Ba. Iam... Si. Quid iam? Ba. Nihil est quod metuas. Si. Quid est?
Uenitne homo ad te? Ba. Non. Si. Quid est igitur boni?
Ba. Minae uiginti sanae et saluae sunt tibi,
Hodie quas abs te est instipulatus Pseudolus.
Si. Uelim quidem hercle. Ba. Roga me uiginti minas,
Si illic hodie illa sit potitus muliere
Siue eam tuo gnato hodie, ut promisit, dabit.

Roga obsecro hercle; gestio promittere,
Omnibus modis tibi esse rem ut saluam scias;
Atque etiam habeto mulierem dono tibi.
Si. Nullum periclum est, quod sciam, stipularier,
Ut concepisti uerba. Uiginti minas
Dabin? Ba. Dabuntur. Si. Hoc quidem actum est haud male.
[Sed conuenistine hominem? Ba. Immo ambos simul.
Si. Quid ait? quid narrat? quaeso quid dicit tibi?
Ba. Nugas theatri, uerba quae in comoediis
Solent lenoni dici, quae pueri sciunt;
Malum et scelestum et periurum aibat esse me.
Si. Pol haud mentitust. Ba. Ergo haud iratus fui.
Nam quanti refert ei nec recte dicere,
Qui nihil*i* faciat quique infitias non eat?]
Si. Sed qui non metuas ab eo, id audire expeto.
Ba. Quia numquam abducet mulierem iam nec potest.
Si. Qui dum? Ba. Meministin tibi me dudum dicere
Eam uenisse militi Macedonio?
Si. Memini. Ba. Em, illius seruos huc ad me argentum adtulit
Et obsignatum symbolum. Si. Quid postea?
Ba. Qui inter me atque illum militem conuenerat.
Is secum abduxit mulierem haud multo prius.
Si. Bonan fide istuc dicis? Ba. Unde ea sit mihi?
Si. Uide modo ne illic sit contechinatus quidpiam.
Ba. Epistula atque imago me certum facit.
Qui illam iam in Sicyonem ex urbe abduxit modo?
Si. Bene hercle factum. Quid ego cesso Pseudolum
Facere ut det nomen ad Molas coloniam?
Sed quis hic homo est chlamydatus? Ba. Non edepol scio,
Nisi ut obseruemus quo eat aut quam rem gerat.

HARPAX. BALLIO. SIMO.

IV 7 HA. Malus et nequam est homo qui nihil*i* eri inperium sui seruos facit;
Nihil*i* est autem suum qui officium facere inmemor est nisi est admonitus.
Nam qui liberos ilico se arbitrantur,
Ex conspectu eri si sui se abdiderunt,
Luxantur lustrantur comedunt quod habent, i nomen diu
Seruitutis ferunt.
Nec boni ingeni quidquam in is inest,
Nisi ut inprobis se artibus teneant.
Cum his mihi nec locus nec sermo conuenit
Neque iis umquam nobilis fui.
Etsi abest, hic adesse erum arbitror;
Nunc ego illum metuo, quom hic non adest,
Ne quom adsiet metuam.
Ego ut mihi inperatum est, ei rei operam dabo.
Nam in taberna usque adhuc mansi ut*i* iusserat
Me Syrus, quoi dedi symbolum.
Leno ubi esset domi, me aibat arcessere.
Uerum ubi is non uenit nec uocat,
Uenio huc ultro, ut sciam, quid rei siet,
Ne illic homo me ludificetur.
Neque quidquam est melius quam ut hoc pultem atque aliquem euocem intus huc.
Leno argentum hoc uolo
A me accipiat atque amittat mulierem mecum simul.
BA. Heus tu. SI. Quid uis? BA. Hic homo meus est. SI. Qui dum? BA. Quia praeda haec mea est.
Scortum quaerit, habet argentum; admordere hunc mihi lubet.

SI. Iamne illum comesurus es? BA. Dum recens est,
Dum dat, dum calet, deuorari decet; nam
Boni me uiri pauperant, inprobi augent.
Populo strenui, mihi inprobi usui sunt.
SI. Malum quod tibi di dabunt, ut scelestu's.
HA. Me nunc conmoror, quom has foris non ferio, ut sciam
Sitne Ballio domi.
BA. Uenus mihi haec bona dat, quom hos huc adigit
Lucrifugas, damni cupidos, qui se suamque aetatem bene curant,
Edunt, bibunt, scortantur. Illi sunt alio ingenio atque tu,
[1]Qui neque tibi bene esse patere et illis quibus est inuides.
Ha. Heus, ubi estis uos? *Ba.* Hic quidem ad me recta habet rectam uiam.
Ha. Heus, ubi estis uos? *Ba.* Heus, adulescens, quid istic debetur tibi?
Bene ego ab hoc praedatus ibo; noui, bona scaeua est mihi.
HA. Ecquis hoc aperit? BA. Heus, chlamydate, quid istic debetur tibi?
Ha. Aedium dominum lenonem Ballionem quaerito.
BA. Quisquis es, adulescens, operam fac conpendi quaerere.
HA. Quid iam? BA. Quia tu ipsus ipsum praesens praesentem uides.
HA. Tune is es? SI. Chlamydate, caue sis tibi a curuo infortunio
Atque in hunc intende digitum; hic leno est. BA. At hic est uir probus.
Sed tu, bone uir, flagitare saepe clamore in foro,
Quom libella nusquam est, nisi quid leno hic subuenit tibi.
HA. Quin tu mecum fabulare? BA. Fabulor. Quid uis tibi?

[1] Trochaic septenarii, 1138—1246.

HA. Argentum accipias. BA. Iam dudum, si des, porrexi manum.
HA. Accipe; hic sunt quinque argenti lectae numeratae minae.
Hoc tibi erus me iussit ferre Polymachaeroplagides,
Quod deberet, atque ut mecum mitteres Phoenicium.
BA. Erus tuus? HA. Ita dico. BA. Miles. HA. Ita loquor. BA. Macedonius?
HA. Admodum, inquam. BA. Te ad me misit Polymachaeroplagides?
HA. Uera memoras. BA. Hoc argentum ut mihi dares? HA. Si tu quidem es
Leno Ballio. BA. Atque ut a me mulierem tu abduceres?
HA. Ita. BA. Phoenicium esse dixit? HA. Recte meministi. BA. Mane;
Iam redeo ad te. HA. At maturate propera; nam propero; uides
Iam diem multum esse? BA. Uideo; hunc aduocare etiam uolo;
Mane modo istic; iam reuortar ad te. Quid nunc fit, Simo?
Quid agimus? Manufesto hunc hominem teneo, qui argentum adtulit.
SI. Quid iam? BA. An nescis quae sit haec res? SI. Iuxta cum ignarissumis.
BA. Pseudolus tuus adlegauit hunc, quasi a Macedonio
Milite esset. SI. Haben argentum ab homine? BA. Rogitas quod uides.
SI. Heus, memento ergo dimidium istinc mihi de praeda dare;
Commune istuc esse oportet. BA. Quid? malum? Id totum tuum est.

HA. Quam mox mihi operam das? BA. Tibi do equidem. Quid nunc mihi es auctor, Simo?
SI. Exploratorem hunc faciamus ludos suppositicium,
Adeo donicum ipsus sese ludos fieri senserit.
Ba. Sequere. Quid ais? nempe tu illius seruos es? HA. Planissume.
BA. Quanti te emit? HA. Suarum in pugna uirium uictoria;
Nam ego eram domi inperator summus in patria mea.
Ba. An etiam ille umquam expugnauit carcerem patriam tuam?
Ha. Contumeliam si dices, audies. BA. Quotumo die
Ex Sicyone huc peruenisti? HA. Altero ad meridiem.
Ba. Strenue mehercule isti. Quamuis pernix hic homo est.
Ubi suram adspicias, scias posse eum gerere crassas conpedis.
HA. I in malam crucem. BA. Id licebit iam tibi hodie temperi.
Ha. Quin tu mulierem mihi emittis? aut redde argentum. *Ba.* Mane.
HA. Quid maneam? BA. Chlamydem hanc conmemora quanti conducta est. HA. Quid est?
BA. Quid meret machaera? HA. Elleborum hisce hominibus opus est. BA. Eho.
HA. Mitte. BA. Quid mercedis petasus hodie domino demeret?
Ha. Quoi domino? Quid somniatis? mea quidem haec habeo omnia.
Ba. Responde obsecro hercle uero serio hoc quod te rogo:
Quid meres? quantillo argento te conduxit Pseudolus?
Ha. Qui istic Pseudolust? BA. Praeceptor tuus, qui te hanc fallaciam

Docuit, ut fallaciis hinc mulierem a me abduceres.
Ha. Quem tu Pseudolum, quas tu mihi praedicas fallacias?
[Quem ego hominem nullius coloris noui. Ba. Non tu istinc abis?]
Ba. Nihil est hodie hic sycophantis quaestus. Proin tu Pseudolo
Nunties abduxisse alium praedam, qui occurrit prior
Harpax. Ha. Is quidem edepol Harpax ego sum. Ba. Immo edepol esse uis.
Purus putus hic sycophanta est. Ha. Ego tibi argentum dedi
Et dudum adueniens extemplo symbolum seruo tuo,
Eri imagine obsignatam epistulam, hic ante ostium.
Ba. Meo tu epistulam dedisti seruo? quoi seruo? Ha. Syro.
Ba. Non confidit; sycophanta hic nequam est; nugis meditatur male.
Edepol hominem uerberonem Pseudolum, ut docte dolum
Conmentust: tantundem argenti, quantum miles debuit,
Dedit huic atque hominem exornauit, mulierem qui abduceret.
Nam illam epistulam ipsus uerus Harpax huc ad me adtulit.
Ha. Harpax ego uocor; ego seruos sum Macedonis militis.
Ego nec sycophantiose quidquam ago nec malefice,
Neque istum Pseudolum mortalis qui sit noui neque scio.
Si. Tu, nisi mirum est, leno, plane perdidisti mulierem.
Ba. Edepol ne istuc magis magisque metuo, quom uerba audio.
Mihi quoque edepol iam dudum ille Syrus cor perfrigefacit,

Symbolum qui *ab* hoc accepit; mira sunt *ni* Pseudolust.
Eho tu, qua facie fuit dudum quoi dedisti symbolum?
Ha. Rufus quidam, uentriosus, crassis suris, subniger,
Magno capite, acutis oculis, ore rubicundo, admodum
Magnis pedibus. Ba. Perdidisti, postquam dixisti pedes.
Pseudolus fuit ipsus. Actum est de me; iam morior, Simo.
Ha. Hercle te haud sinam moriri, nisi mihi argentum redditur,
Uiginti minae. Si. Atque etiam mihi aliae uiginti minae.
Ba. Auferen tu id praemium a me, quod promisi per iocum?
Si. De inprobis uiris auferri praemium et praedam decet.
Ba. Saltem Pseudolum mihi dedas. Si. Pseudolum ego dedam tibi?
Quid deliquit? dixine, ab eo tibi ut caueres, centiens?
Ba. Perdidit me. Si. At me uiginti modicis multauit minis.
Ba. Quid nunc faciam? Ha. Si mihi argentum dederis, te suspendito.
Ba. Di te perdant! Sequere sis me ergo ad forum ut soluam. Ha. Sequor.
Si. Quid ego? *Ba.* Peregrinos absoluam; cras agam cum ciuibus.
Pseudolus mihi centuriata habuit capitis comitia,
Qui illunc ad me hodie adlegauit, mulierem qui abduceret.
Sequere tu. Nunc ne exspectetis, dum hac domum redeam uia.
Ita res gesta est: angiporta certum est consectarier.
Ha. Si graderere tantum *quantum* loquere, iam esses ad forum.
Ba. Certum est mihi hunc emortualem facere ex natali die.

SIMO SENEX.

IV 8 Bene ego illum tetigi, bene autem seruos inimicum suum.
Nunc mihi certum est alio pacto Pseudolo insidias dare,
Quam in aliis comoediis fit, ubi cum stimulis aut flagris
Insidiantur; at ego iam intus promam uiginti minas,
Quas promisi, si ecfecisset; obuiam ultro ei deferam.
Nimis illic mortalis doctus*t*, nimis uorsutus, nimis malus.
Superauit dolum Troianum atque Ulixem Pseudolus.
Nunc ibo intro, argentum promam, Pseudolo insidias dabo.

ACTUS V.

PSEUDOLUS SERUOS EBRIUS.

Quid hoc? sicine hoc fit? pedes, statin an non?
An id uoltis ut me hinc iacentem aliquis tollat?
Nam hercle si cecidero, uostrum erit flagitium.
Pergitin pergere? ah, seruiundum mihi hodie est.
Magnum hoc uitium uino est: pedes captat primum, luctator dolosust.
Profecto edepol ego nunc probe habeo madulsam;
Ita uictu excurato, ita munditiis dignis
Itaque in loco festiuo sumus festiue accepti.
Quid opus est me multas agere ambages?
Hoc est homini quam ob rem uitam amet.
Hic omnes uoluptates, omnes uenustates sunt.
Deis proxumum esse arbitror
Manu candida cantharum dulciferum
Propinare amicissumam amicam;
Neque ibi esse alium alii odio nec molestum nec sermonibus morologis uti;
Unguenta atque odores, lemniscos, corollas
Dari dapsilis, noenum parce promi, *de* uictu cetero ne quis me roget.
Hoc ego modo atque erus minor
Hunc diem sumpsimus p*r*othyme,
Postquam opus meum omne ut uolui perpetraui hostibus fugatis.

Illos adcubantis potantis amantis
Cum scortis reliqui et meum scortum ibidem
Cordi atque animo suo obsequentis.
Sed postquam exsurrexi, orant med ut saltem.
Ad hunc me modum intulī satis facete;
Nempe ex disciplina, quippe ego qui probe Ionica perdidici.
Palliolatim amictus sic incessi ludibundus.
Plaudunt partim; clamitant me ut reuortar.
Occepi denuo hoc modo; [nolui idem;]
Amicae dabam me meae, ut me amaret.
Ubi circumuortor, cado; id fuit naenia ludo.
Atque dum enitor, prax, iam paene inquinaui pallium.
Nimiae tum uoluptati edepol fui;
Ob casum datur cantharus; bibi.
Conmuto ilico pallium, illud posiui.
Inde huc exi*i*, crapulam dum amouerem.
Nunc ad erum meum maiorem uenio foedus conmemoratum.
Aperite, aperite. Heus, Simoni me adesse aliquis nuntiate.

SIMO SENEX. PSEUDOLUS SERUOS.

V 2 SI. Uox uiri pessumi me exciet foras.
Sed quid hoc? quo modo? quid uideo ego?
PS. Cum corona ebrium Pseudolum tuom.
SI. Libere hercle hoc quidem. Sed uide statum;
Num mea gratia pertimescit magis?
Cogito saeuiter blanditerne adloquar.
Sed hoc me uotat uim facere nunc,
Quod fero, si qua in hoc spes sita est mihi.
PS. Uir malus uiro optumo ob uiam it.
SI. Di te ament, Pseudole. *Ps.* Pfui. *Si.* *I* in malam crucem.

Ps. Cur ego adflictor? Si. Quid tu, malum, in os igitur mihi ebrius inructas?
Ps. Molliter sis tene me; caue ne cadam.
Non uides me ut madide madeam?
Si. Quae istaec audacia est, te sic interdius
Cum corolla ebrium incedere? Ps. Lubet.
Si. Quid, lubet? Pergin ructare in os mihi?
Ps. Suauis ructus mihi est; sic sine modo.
Si. Credo equidem potis esse te, scelus,
Massici montis uberrumos quattuor
Fructus ebibere in hora una. Ps. Hiberna addito.
Si. Haud male mones. Sed dic tamen,
Unde onustam celocem agere te praedicem?
Ps. Cum tuo filio perpotaui modo.
Sed, Simo, ut probe tactus Ballio est!
Quae tibi dixi ut ecfecta reddidi!
Si. Derides. Pessumus homo est. Ps. Mulier haec facit:
Cum tuo filio libera adcubat.
Si. Omnia ut quidque egisti ordine scio.
Ps. Quid ergo dubitas dare mihi argentum? Si. Ius petis, fateor; tene.
Ps. At negabas daturum esse te mihi; tamen das.
Onera hunc hominem ac me consequere. Si. Hac ego istum onerem? Ps. Onerabis scio.
Si. Quid ego huic homini faciam? Satin ultro et argentum aufert et me inridet?
Ps. Uae uictis. Si. Uorte ergo humerum mihi.
Ps. Em. Si. Hoc ego numquam ratus sum
Fore me, ut tibi fierem supplex.
Heu, heu, heu! Ps. Desine. Si. Doleo. Ps. Ni doleres tu, ego dolerem.
Si. Quid? hoc auferen, Pseudole, abs tuo ero? Ps. Lubentissimo corde atque animo.

Si. Non audes, quaeso, aliquam partem mihi gratiam facere argenti?
Ps. Num me dices auidum esse hominem? nam hinc numquam eris nummo diuitior.
Neque te mei tergi misereret, si hoc non hodie ecfecissem.
Si. Erit ubi te ulciscar, si uiuo. Ps. Quid minitare? habeo tergum.
Si. Age sane igitur. Ps. Redi. Si. Quid redeam? Ps. Redi modo; non eris deceptus.
Si. Redeo. Ps. Semul mecum *i* potatum. Si. Egone eam? Ps. Fac quod te iubeo;
Si is, aut dimidium aut plus etiam faxo hinc feres. Si. Eo; duc me quo uis.
Ps. Quid nunc? num quid iratus es aut mihi aut filio
Propter has res, Simo? Si. Nihil profecto. Ps. I hac.
Si. Te sequor. Quin uocas spectatores simul?
Ps. Hercle me isti haud solent uocare, neque ergo ego istos.
Uerum sultis adplaudere atque adprobare hunc
Gregem et fabulam, in crastinum uos uocabo.

NOTES.

ARGUMENT I.

Not in A. The acrostich arguments are the work of some late grammarian, possibly Aurelius Opilius (flor. B.C. 100).

1. praesentis, 'cash down,' vid. note on l. 303.

miles, the Macedonian captain Polymachaeroplagides.

minas, a mina = 78½ shillings or roughly £4.

2. consignat symbolum, 'puts his seal on a token,' an un-Plautine phrase; Plautus usually uses *consignare* with *tabellas*, Bacch. 929, Curc. 365, 369 etc. This 'token,' *symbolus*, is in the wider sense, the letter to Ballio written by the *miles* and sealed with his signet; thus 650 *Tu epistulam hanc a me accipe atque illi dato;* | *Nam istic symbolust inter erum meum et tuom de muliere.* 657 *Dato istunc symbolum.* 1203 *dedi...symbólum servo tuo,* | *mei eri imagine obsignatam epistulam.* In a more narrow sense *symbolus* is also used for the seal as distinct from the letter: cf. Plin. H. N. XXXIII. 1. (4) 10, who says that it = *anulus*, just as *σύμβολον* sometimes = *δακτύλιον*. It is in this sense that Pseudolus uses it 720 *epistulam hanc modo intercepi et* (pointing to it) *symbolum.* So 989 *nosce imaginem;* 1004 *symbolust in epistula; uideo et cognosco signum;* where the meaning is undoubtedly the impression of the signet, which usually was a representation of the owner himself. Cf. Cic. In Catil. III. 5. 10.

3. qui eum: for the quantity cf. l. 7 *quem is.* The scansion of the arguments is very closely modelled on that of Plautus himself. There are 30 similar instances in the Pseudolus.

relicuo, 'the balance': cf. Capt. prol. 10 *Accipite relicuom; alieno uti nil moror.* Cist. I. 3. 40 *Nunc quod relicuom restat uolo persoluere: ut expungatur nomen ne quid debeam.* Cf. too *reliqua* in Cic. ad Att. XV. 15. 3, XVI. 15. 5, VI. 1. 19. 'The balance' in this case was 5 minae, cf. l. 51. *Rĕlĭcŭŭs* is almost always quadrisyllabic in the dramatists, in

Lucretius and Phaedrus; Virgil, Horace etc. do not use the word. The trisyllabic scansion *reliquus* first occurs in Persius and Juvenal. The quantity of the *e* varies; Munro states that it is lengthened only by metrical necessity (vid. Lucr. I. 560), but it is possible that *re-* represents an old ablatival form *rē-d*, in which case the form *rēlicuus* is the oldest.

4. caculam, i. e. Harpax; the word *cacula* is borrowed from Trin. 721.

interuortit symbolo, 'cheats of his token'; cf. 542 *qui me argento interuortant*, also 903. *Interuortere*, originally to change, then to steal, pilfer, then to cheat a person out of a thing.

5. Syrus, a common slave-name, cf. *Lydus.* With *dicens* supply *esse seruom.* Cf. Amph. 379, Curc. 230.

6. erili, sc. *filio*, which Plautus himself always adds. Cf. 396, 413, 676 and Epid. Arg. 4.

Simiae, the sycophant suborned by Pseudolus, vid. ll. 908—1019.

7. The order of words is *leno mulierem tradidit Simiae quem is* (Pseudolus) *supposuit;* we should expect *ille* for *is.*

9. Senex, Simo, Calidorus' father, who promised Pseudolus 20 minae if he succeeded in obtaining possession of Phœnicium for Calidorus. Cf. 537 foll.

ARGUMENT II.

Only occurs in A, and in smaller and less careful writing; probably added by some grammarian in the fifth or sixth century.

2. efflictim deperibat, cf. Amph. 513. *deperire, perire*, properly 'to be dying with love of'; cf. Mercator 444, Poen. prol. 96.

indigus. Plautus himself always writes *indigens*, but *indigus* is frequent in Lucretius.

4. abiit etc. for *abierat et soluerat.*

5. scortum, 'flute-girl,' in apposition to *eandem.*

ad lenonem=*apud l.* Cf. Asin. 818.

9. calator, like *cacula*, 'soldier's servant,' borrowed from 1012. Cf. Rud. 335.

10. seruos. This is the spelling given by most Plautine MSS. Roughly speaking, one may say that the Romans did not write *uu* (*uv*, *vu*) together nor *ii* (*ij*, *ji*). Cf. Reid's Academica, p. 73, who states that "The odious *quum* to which English scholars cling

with such fondness is of the rarest possible occurrence, even in the most corrupt of manuscripts."

11. atriensis, vid. 613.

12. acceptas mutuas, borrowed from Charinus, Calidorus' friend, vid. 720 seq.

15. uino, alluding to Pseudolus' drunkenness in Sc. 14, ll. 1247 foll.

PROLOGUE.

The Prologue is not by Plautus himself, but written for some representation of the play after his death. The last verses probably suggested that those of the audience who were hungry or had business should depart; or we may perhaps compare the old catch

"...if he cannot play or sing
but only comes to talk...
let him take his hat and walk."

In which case cf. Mil. prologue 81 *qui autem auscultare nolet exsurgat foras.*

1. exporgi, 'get up and stretch your legs': cf. Epid. ad fin. *lumbos porgite atque exsurgite.*

exsurgier is thus passive.

2. Plautina fabula, cf. Casina prologue 12. For **longa** cf. 389 *sat sic longae fiunt fabulae.*

PSEUDOLUS.

4. miseriae misere macerent. For the phrase cf. Mil. 613, Poen. IV. 1. 2, Cist. I. 1. 78. For the assonance cf. in this play 71 *sciui—scires*, 192 *malo male*, 648 *opportunitas—opportunius—opportune*, 1012 *capta praeda capti praedones* etc. Lorenz holds that these alliterations are peculiarly Latin, and that the scenes which contain most instances are consequently more genuinely Plautine than the others, vid. Introd. § 12.

5. duorum, dissyllabic by synizesis. This scansion makes the transition of *du* to *d* and later *b* more intelligible. *duo—bis*, cf. *duellum —bellum*, *duonoro(m)* [epitaph of Scipios]—*bonus* etc. For the mere synizesis cf. next line *meî*, 11 *tuî* etc., vid. Introd. § 4. 6.

parsissem, a perfect *parsi* occurs in Plautus by the side of the Augustan *peperci*, both forms probably being in use in colloquial Latin.

6. mei, in explanation of *duorum labores* we expect *meo—tuo*; Plautus prefers to use the genitive of *ego* and *tu*, a colloquial construction grammatically irregular, but logically perfectly clear. Cf. Gellius XX. 6. 9, who quotes the passage to comment on the colloquialism.

tis. Cf. Trin. 343, Mil. 1028, similarly *mis*; old genitives formed from *me*, *te*, with the genitive termination *-s*, cf. *ἐμέο-s*, *τέο-s*. These forms gave way to the gens. of the possessive pronouns, *tui*, *mei*, vid. Müller, Handbuch II². p. 345.

8. rogitem: here not distinct in sense from *rogem*, but in l. 10 *gestas* has its proper frequentative force.

9. hos multos dies, 'for several days past': cf. Men. 104. More usually *hic* with such expressions refers to the future; cf. 189 *hunc in annum*, Cist. I. I. 106 *hoc unum triduom*.

10. tabellas, i.e. *ceratas*, here a letter from Phoenicium. The more common term was *pugillares*, 'hand-tablets' (*pugillus*, the fist). They were thin oblong pieces of wood, one side covered with wax, which was written on with a *stilus*.

lauis, i.e. *lauas*, both forms probably existing side by side in colloquial Latin, though only *lauare* survived in the literary language of Augustan writers, vid. Appendix B.

13. misere miser. Cf. l. 2. As. 208 *unice unus*, Bacch. 407 *unice unicum* etc.

id te prohibessit. For the double accusative cf. Amph. 1067 *me... id prohibebunt*, Liv. 39. 45. 7 *id eos ut prohiberet*. The construction is a sort of syntactical contamination of *prohibeo te* and *prohibeo id*.

14. prohibessit. This form occurs in an old law, Cic. Legg. III. 3. 6. Parallel forms: 925 *adcurassis*, *faxis*, *capsis*, *capso*, *dixo*, *axo* etc. The sigmatic aorist had in Latin a subjunctive, e.g. *faxo*, *dixo*, *ero* (**eso*) etc., and an optative, e.g. *dixim*, *faxim*, *ausim* etc. representing an older **dixiem*, **faxiem* etc. Cf. l. 50.

15. uapulo, 'I suffer': cf. the curse quoted by Festus, *uapula Papiria* = οἴμωζε. So Curc. 568 *uapulare te iubeo*.

16. antidhac, cf. *antidea*, *postidea*. The *-d* of *antid-* probably shews it to be an old ablative, cf. *extrad*, *extra*.

17. supremum, 'chief,' 'first.'

comitem for the more usual *socium*, but cf. Cic. ad fam. I. 9. 22 *me quidem...rerum omnium socium comitemque habebis*.

18. face me certum, for *certiorem*: cf. 1079, Verg. Aen. III. 179. *Face* is older than *fac*. In the history of the imperatives of *facio* and other verbs we may mark two strata:

I. *face*, *duce*, *dice*, cf. λέγε etc.

II. *fac*, *duc*, *dic*, formed on the analogy of the short Injunctive forms *ēs*, *es*, *fer*, *uel* (lit. 'choose' then 'either') = **ed-s*, **es-s*, **fer-s*, **uels*, cf. δὸς, σχὲς etc.

19. aut re aut opera, 'by any resource or effort of mine.' *res* is used here quite generally. Pseudolus as a slave could have no *res*, no property.

21. contabefacit: note the indicative, older and more colloquial use. For the form cf. Lucr. VI. 962 *facit are*, Varro, R. R. I. 41. 2 *facit putre*, Cato *ferue bene facito*. *arē* etc. are old infinitive forms, perhaps a contamination of the *-e* and *-i* forms. The same form probably occurs in the *-bo* futures. Thus *arebo* = *ārē-bhuo*, lit. 'I am for scorching': vid. Lachm. on Lucr. loc. cit., and Stolz, Lat. Gram. p. 376.

23. quaerunt liberos, a legal phrase; cf. the formula of marriage *uxorem ducere liberorum quaerundorum causa*. For other legal reminiscences cf. 32 *cita*, 118 foll. *dabisne?...dabo*, the formula of a *stipulatio*.

24. ludo tuo, 'with your usual jokes,' so *tuus* frequently.

25. Sibylla: probably taken direct from the Greek original, cf. *Socrates* 465, *Oedipus* Poen. III. 3. 34, *Thales* Capt. 274, Rud. 1003, Bacch. 122. The meaning is that it needs a divining spirit to decipher such writing.

26. posse alium: hiatus at the caesura, vid. Introd. § 4.

27. inclementer dicis...litteris: the dative on the analogy of *male dicere*, cf. infr. 616, Rud. 114, 754, Trucul. 272, 596.

lepidis, 'charming'; applied by Plautus to *homo*, *pater*, *senex*, *caput*, *mores*, *facinus*, *opus* etc. The Plautine use of the word is very parallel to that of κομψὸς in Greek comedy.

29. Ussing takes *quas* = τινὰς, 'pray, have hens got any hands?' and compares Amph. 559, Bacch. 271, Most. 643, Pseud. 1132. It is more simply taken as an attraction, *an...manibus quas gallinae habent*, *manibus* picking up *manu* which has just preceded, 'was it written with the hands which hens have?' For the comparison cf. Germ. *Krähenfüsse*, French *pieds de mouches*, applied to scratchy, untidy writing.

30. odiosus. In Plautus always = 'a bore,' 'a nuisance,' sc. *odio esse alicui*.

31. uel: originally the short imperative (Injunctive) of *uolo*, **uels* = 'choose.'

immo enim, 'Not a bit of it, I *will* read them through.' More

commonly *immo enimuero*, Capt. 603, Ter. Eun. 329, Phorm. 528. *Enim* in old Latin is a mere asseverative, strengthening particle: its meaning may best be given by 'indeed.'

32. aduortito animum etc. A rather elaborate play on words. The two ordinary phrases are *aduertere animum*, 'to pay attention,' and *non adesse animo*, 'to be inattentive.' Trans.: 'Give your mind to it.' *Cal.* 'My mind's not here.' *Ps.* 'Then cite it to appear.' *Cal.* 'No, I won't; I shall say nothing. You may cite it from those wax-tablets' etc.

cita, a legal term, cf. 23.

35. amicam. *animus* in 34 suggests to Pseudolus the use of the word as a term of endearment (*mi anime*, Most. 323, As. 664, Curc. 165). As if struck by a sudden inspiration he startles his master by exclaiming, 'I see your lady-love, Calidorus.'

36. eccam, i.e. her name written on the wax tablet.

37. at te di deaeque, quantum est, 'the gods and goddesses, all that there are,' sc. *eorum earumque*. Calidorus was going to say *perdant* or *perduint;* cf. Aul. IV. 10. 55 *ut illum di immortales omnes deaeque quantumst perduint*. Infra 841, Aul. 778, Most. 454. Pseudolus interrupts with *seruassint quidem*, 'yes, bless me without doubt,' ironically.

38. quasi=*ita ut*. Cf. Miles 392, Amph. 159, Aul. 588, 591, Poen. 24, 1296.

solstitialis herba, 'summer-born grass,' soon withered by the heat of the sun. *solstitialis=aestiuus;* so *solstitium=aestiuus calor;* cf. Verg. Ecl. VII. 47 *solstitium pecori defendite*, Georg. I. 100, Hor. Epist. I. 11. 18.

paulisper fui, 'short has been my life.' For the comparison, vid. Psalm 90. 6 'They are like the grass which groweth up; in the morning it flourisheth and groweth up; in the evening it is cut down and withereth.' ib. 103. 15, Job 14. 2.

40. ergo quin, 'why don't you then?' usually *quin ergo*, Mil. 1076, Merc. 582 etc.

42. per ceram et lignum, i.e. *ligneas ceratas tabellas*. Cf. 47 *lignea salus*, vid. l. 10. The MSS. have *linum*, and Ausonius (flor. A.D. 370) quotes the line with this reading, =*per tabellas obsignatas*, the tablets being first tied up with a thread (*linum*) and then sealed: cf. Bacch. 748 *cedo tu ceram et linum actutum: age obliga opsigna cito*.

43. inpertit usually in Plaut. takes the abl., *inpertire aliquem aliqua re*. Cf. 456, Stich. 299, Epid. 129.

45. salutem, in two senses, 'greeting,' and 'safety,' 'salvation.' Trans. 'kindly greeting,' 'kindly aid.' For a similar conceit cf. Ov. Trist. III. 3. 87

accipe supremo dictum mihi forsitan ore,
quod, tibi qui mittit, non habet ipse, uale.

48. sis = *si uis.*

geras, deliberative, 'you possibly might do.'

49. faxo scies: for *faxo* vid. 14. For the parataxis vid. Appendix A, and cf. 61, 387, 390, 766, 1039, 1043, 1328. The stages of development of such sentences may be roughly given thus:

I. *faxo: scies*, 'I will bring it about; you shall know.'
II. *faxo: scias*,
III. *faxo scias*,
IV. *faxo ut scias*, lit. 'I will bring it about; in some way you shall know.'

50. usus inuento. Cf. Asin. 310 *nunc audacia usust nobis inuenta et dolis;* Bacch. 749 *quid istis ad istunc usust conscriptis modum?* With pronouns in such instances as Amph. 501 *quod non factost usus*, Cas. 563 *quod facto est opus*, Ter. Hec. 978 *quod facto usus sit*, it is uncertain whether *quod* is the abl. (*quo* + *d*, cf. *med*, *extrad*, *red* etc.) or the nominative. In support of the latter hypothesis cf. *senatusconsultum* apud Cic. Fam. VIII. 8. 5 *si quid de ea re ad populum...lato opus esset.*

siet. The optative of *sum* in Latin was originally

siem	*simus*
sies	*sitis*
siet	*sient*,

but the singular became *sim* on the analogy of the plural. Cf. in Greek

εἴην = *ἐσιην	εἶμεν = *ἐσῑμεν
εἴης = *ἐσιης	εἶτε = *ἐσῖτε
εἴη = *ἐσιη(τ)	εἶεν for *εἰαν = ἐσιαν(τ),

where the plural became εἴημεν on analogy of the singular.

51. peregre, 'to be taken to foreign parts.' *peregre* also often means, 'from foreign parts'; it is probably a syncretic case of *pereger*,

peregri, abl. 'from' }
peregrē, loc. 'at' and then 'to' } = Augustan *peregre.*

52. minis. The Attic money-table was

6 obols	= 1 drachma	= about	$9\frac{3}{4}d.$	
100 drachmae	= 1 mina	=	,,	£4.
60 minae	= 1 talent	=	,,	£240.

These figures represent the *present* value, according to English money, at the time: as we know little or nothing of the value of commodities at Athens, our views as to the purchasing powers of money among the ancients must be rather conjectural.

54. unae = *solae*, 'only': cf. Bacch. 827, Trin. 162, Stich. 611.
remorantur, 'cause delay.'

55. symbolum, vid. Argument I. l. 2. In the next line *expressam ...imaginem* is in apposition to this.

58. dies...Dionysia, 'this day has been fixed—the next Dionysia.' This feast, the chief feature of which was theatrical representations, took place in Ἐλαφηβολιών, the second half of March and first half of April.

60. ea. In these last few lines note the frequent occurrence of this pronoun, 55 *eā*, 57 *eius*, 58 *eo*, *ei*, 60 *eă*, whereas in Augustan verse it is extremely rare; in fact *is*, *eă* (fem. and n. pl.), *id* are almost the only forms which are admissible in composition. The statistics are

	is	Verg. 14,	Ov. 43,	Hor. Od. 0,
sing.	*eă*	,, 20,	,, 25,	,, ,, 0,
	id	,, 18,	,, 45,	,, ,, 0,
plur.	*eă*	,, 18,	,, 33,	,, ,, 0,
	eius	,, 0,	,, 2,	,, ,, 2 (Od. III. 11. 18; IV. 4. 18),
	eum	,, 9,	,, 9,	,, ,, 0.

63. dulce amarumque (cf. 694) = γλυκύπικρον, 'bitter-sweet,' often applied to τὸ βέλος ἔρωτος and Ἔρως (Sappho). Cf. Cic. Att. V. 21 *in his γλυκύπικρον illud confirmas moram mihi nullam fore*, Catull. LXVIII. 18 *dulcem curis miscet amaritiem*.

64. This love-letter of Phoenicium deserves special attention as being spirited and brisk, and containing many of the peculiarities of language for which Plautus was indebted to no Greek original; note especially the assonances, syllable-rhymes, asyndeton, and diminutives.
mores, cf. Most. 279.
consuetudines, 'love's liaisons,' almost = συνουσίαι.

65. suauisuauiatio, 'ruth of kisses': cf. Bacch. 114, 118, a word coined by Plautus from *suauia sauia*.

66. conparum, here a substantive, 'consorts.' Cf. Hor. Od. II. 5. 2 *munia comparis aequare*. Cf. Catull. LXVIII. 125 *nec tantum niueo gauisa est ulla columbo | compar*.

67. labellis, the abl. of the instrument with a verbal substantive in place of a verb; cf. such constructions as *reditus domum in patriam* Cic. de Divin. I. § 68, so *reditio domum* Caes. B. G. I. 5, *interitus*

ferro, fame, frigore Cic. in Pis. 17. 40, *rerum reapse non oratione perfectio* Cic. de republ. I. 2.

68. Nothing certain can be deciphered in A.

70. **uoluptatum**, scanned *uolptatum*: cf. for this syncope 1257 *uoluptates*, 1268, Miles 637, 1152. This scansion, representing the colloquial pronunciation, brings us nearer to the original form of the word; *uolup* the adj., from which *uoluptas* comes, is parallel to Greek ἐλπ-, i.e. ϝελπ- in ἐλπίς. For this *anaptyxis*, or development of an extra vowel, cf. *Aesculapius* by the side of Ἀσκληπιός, *populus* for *poplus* (vid. l. 126), *Hercules* by the side of *Herclus*.

71. **distractio** etc. Note the alliteration, 'disseverance, disunion, desolation.'

73. **sciui** = *comperi*, 'I have found out, experienced.' From *scisco*, cf. Bacch. 356, Poen. 771, Cic. ad Att. IV. 8 § 3.

74. **quid ames, quid simules,** i.e. *quatenus uerus, quatenus simulatus amor tuus sit*, 'what is love and what pretence.'

75. **misere**, 'wretchedly,' with a play on the two senses.

76. **quin**, 'why not' = *qui*, the ablatival locative, cf. *ut qui*, *quicum* etc. + *ne*, the old negative. Cf. Müller, Handbuch II². p. 315.

pumiceos, 'dry as flint.' Cf. Aul. 289 *pumex non aequest aridus atque hic est senex*, Pers. 41 *nam tu aquam a pumice nunc postulas qui ipsus sitiat;* alluding to the proverb *aquam a pumice postulare* = our 'to squeeze blood from a stone.'

78. **genus nostrum**, 'people like us,' 'men of our sort.'

siccoculum, prob. = ξηρόφθαλμος.

79. **audes** = *vis*, 'won't you?' Cf. 1320 *non audes, quaeso, aliquam partem mihi gratiam facere argenti!* As. 473 *sceleste, non audes mihi scelesto subuenire*, Poen. 760 *mitte ad me, si audes, hodie Adelphasium*, where *si audes* = *sodes* = *si uis*, 'if you please.'

quid faciam tibi? 'what am I to do for you?' Cf. Amph. 455 *uiuo fit quae nunquam quisquam mortuo faciet mihi.*

80. **eheu**: play on words, 'woe's me.' Ps. "Woe? good heavens, I can give you lots of 'woes,' don't spare them." *id* governed by *parsis*. For the form *parsis* cf. Bacch. 910, 993, Curc. 381, and note on *prohibessit*, l. 14.

84. **istocine pacto**, i.e. by exclaiming *eheu*.

do id quod mihi est. Cf. Soph. El. 450 σμικρὰ μὲν τάδ' ἀλλ' ὅμως ἄχω.

85. **thensaurus** = θησαυρός; the nasalised vowel *-en-* is not etymologically justified, and its origin is unknown. Cf. *scaptensula* Lucr. 6. 810 for Σκαπτησύλη, vid. Stolz in Müller's Handbuch II². p. 287.

For the sentiment cf. Eur. Ion 923 *θησαυρὸς κακῶν*; *thesaurus mali* Merc. 163.

iūgis=*perennis*. Ps. says there is a never-failing store of woe, *eheu*, in their house.

87. drachumam, for *δραχμήν*, vid. l. 54 *mina*, and cf. further *techina* for *τέχνη*, *Tecumessa* for *Tecmessa*, *extempulo* for *extemplo*, *disciplina* for *disciplina* etc. Cf. Introd. § 4.

88. si=*etsi;* Ritschl read *opino etsi*.

opponam pignori, 'pawn, pledge.' Cf. Ter. Phorm. 661 *ager oppositus est pignori*, Catullus XXVI.

> *Furi, uillula nostra non ad Austri*
> *flatus opposita est neque ad Fauoni*
> *nec saeui Boreae aut Apeliotae,*
> *uerum ad millia quindecim et ducentos,*
> *o uentum horribilem atque pestilentem.*

89. restim, cf. the proverbial phrase *ad restim res redit* Ter. Phorm. 686, and the common curse (*abi et*) *suspende te*. Cf. 1298, Poen. 309, Ter. Andr. 255, Rud. 1189.

90. pensilem, 'set myself swinging'; Lorenz suggests that the phrase is borrowed from *uuae pensiles*, 'grapes hung up to dry.' Hor. Sat. II. 2. 121, Plin. H. N. XIV. 1. 3, and Poen. 312 A. *suspende te*... B. *siquidem tu es mecum futurus pro uua passa pensilis*.

91. tenebras: before nightfall Cal. intends to reach the eternal night of Orcus.

94. defrudes. Ussing *defraudes*. *-u-* occurs in Trin. 413, Men. 687, As. 93, Ter. Phorm. 44; cf. too C. I. L. I. 198. 64 *sed frude* =*sine fraude*. *Varro cludus*=*claudus*. Latin *-au-* seems to have passed into *-ō-* and in some cases into *-ū-*. These changes were probably due to *local* influences. Thus the Umbrian poet *Plotus* on migrating to Rome latinised his name to *Plautus;* similarly we find *cauda*, provincial Latin *coda*, and *coles* in Varro for the ordinary form *caules*, vid. Appendix B.

97. cucule. Cf. Asin. 914, Trin. 245, Pers. 282, Hor. Sat. I. 7. 31; cf. *κόκκυξ* Arist. Ach. 598.

quid...**ni**, ellipse. Cf. 654 *quid ego ni teneam?* Mil. 1111, Amph. 434.

98. nummus (cf. *νέμω*, *num|erus*)=usually a silver *sestertius*, which is often added, e.g. Liv. VIII. 11 *nummos sestertios accipere*. The *sestertius* was originally coined in silver and was equal to $2\frac{1}{2}$ asses: subsequently

it was made worth 4 asses, and after 49 B.C. was coined in brass. Its value in our money varied from about $2\frac{1}{10}$ to $2\frac{2}{5}$ pence. The *libella* was a very small silver coin (mentioned by Cato R. R. 15) = one *as*, the tenth part of a denarius; but the word is very little used except in semi-proverbial expressions; cf. Cic. pro Rosc. com. 4. 11, ibd. Verr. II. 10. 26, Cas. II. 5. 8 = our farthing, doit, cent etc. For the diminutive form and the frequent occurrence of such in Plautus vid. Appendix B. For the gen. *-ai* cf. Mil. 84 *comoediai*, Ennius *terrai frugiferai*, C. I. L. 196. 2 *Duelonai* = *Bellonae*. Lucretius uses the ending frequently, Vergil occasionally.

100. ut...audio, 'as far as I grasp the expression of this letter.' *ut* with the indicative is most commonly used of hearing and seeing; cf. 748 *ut praedicare te audio*, Epid. I. 1. 59 *ut uoltum tuom uideo*, so Most. 981, Capt. 569.

101. illi, either (1) 'to him,' sc. *Ballioni lenoni*, or (2) an adverb, 'in this case.'

fleueris. The scansion keeps the original length of the *-īs*.

102. quod etc., 'your wish to ingratiate yourself with him by those floods of tears is about as useful as pouring water into a sieve.' We should expect *postules*.

103. in cribrum: allusion to ὁ τῶν Δαναιδῶν πίθος (Lucian), ὁ λεγόμενος τετρημένος πίθος (Arist. Oec. I. 6), or more fully εἰς τετρυπημένον πίθον ἀντλεῖν (Xen. Oec. I. 40). Cf. the monkish Latin line

Haurit aquam cribro qui discere uult sine libro.

104. amantem, 'lover that you are'; lovers were considered by the Romans to need and deserve special protection, both human and divine. Cf. 223.

105. The last words of the line are uncertain; editors emend as follows:

Romejn and others *aut hac mea.*
Ritschl *mea bona opera hercle aut mala.*
Seyffert *mea bona opera ut antidhac.*
Brix *aut bona opera aut techina mea.*
Ussing, formerly *me bona opera usum mea*, now *aut non bona*, 'by means fair or foul.'

hac mea Merula: *hoc meam* (pro *hoc* fort. *hac* vel *huc*) A. "Ipsius opera qualis sit non dicit, bonae ludens suam opponit." Leo.

Cf. As. 727 *uiginti minae bonae mala opera partae.*

106. argentarium auxilium = *argenti*, an intentionally comic com-

bination. Cf. 300 *inopia argentaria*, 424, Epid. 672 *ut illic autem exenterauit mihi opes argentarias*. Also Ar. Eccl. 412 ὁρᾶτε μέν με δεόμενον σωτηρίας τετραστατήρου καὐτόν. For the termination, frequent in colloquial Latin and consequently in Modern Languages, cf. Bacch. 229 *aurarium*, infr. 909 *dataria*, Mil. 224 *subitarius*, Poen. I. 2. 58 *duobolarius*, Stich. 230 *crapularius*, vid. Appendix B.

107. atqui; for the *qui* cf. note on *quin* 76; cf. *pol qui*, *ecastor qui*, *utqui* (Trin. 637, Lucr. I. 755 = ὅπως ἄν), *quippe qui*. In all of which words *qui* is the locative of the indefinite pronoun (cf. Gk. πως) and strengthens the preceding word.

108. nisi quia futurum est: *nisi* = 'only,' 'only this much I know,' adversative with a semi-ellipse of some such verb as *scio;* this use of *nisi* usually follows *nescio*, *non edepol scio*, *iuxta tecum scio* (Pers. 545). The fuller expression occurs Rud. 751 *nescio: nisi scio....* Other instances, Mil. 24 *nisi unum: epiturum estur insanum bene* (with Tyrrell's note, ad loc.), Mil. 378 *nisi mirumst facinus*, Men. IV. 2. 46, Cic. Rosc. Am. 99 *nescio: nisi hoc uideo*, Ter. Eun. 566, infr. 567, 1101 *nisi ut opseruemus*, Stich. 270 *nisi ut periclum fiat*. For *quia* following this *nisi* cf. infr. 570, Pers. 545, Trin. 908, Rud. 1025.

supercilium salit, 'my eyebrow throbs.' A good omen. Cf. Theocr. III. 37 ἄλλεται ὀφθαλμός μευ ὁ δεξιός· ἦ ῥά γ' ἰδησῶ αὐτάν; twitching of any part of the body, sneezing, singing in the ears, etc. are and have been always considered ominous by all nations. Cf. generally Prop. 2. 3. 24 *aureus argutum sternuit omen amor*, Catull. 45. 9 *Amor... dextram sternuit approbationem*, Amph. 291 *dentes pruriunt*, i.e. *ori meo plaga infligetur*, Mil. 399 *mihi dorsus totus prurit*, Poen. 1319, Pers. 32. Cf. Grimm, Mythology (trans. Stalybrass), p. 1117. βόμβος, *garrula auris*, is lucky when in the right ear, *absentes tinnitu aurium praesentire sermones de se receptum est* Plin. 28. 2, *si uibrata salitione insuetum alter oculorum dexter uel sinister palpitaret...mali erat ominis*, Dempster, Ant. Rom. III. 9. The Indians thought twitching of the right eye a bad omen (Çakuntala, Hirzel, p. 65). For sneezing cf. Grimm, p. 1116.

109. suppetant, 'correspond to,' 'come up to.' Cf. As. 55 *non suppetunt dictis data*. Infra 333 *ut hodie ad litationem huic suppetat satias Ioui*, in the usual sense of 'being sufficient for'; so Pers. 331, Amph. prol. 14 etc.

110. mea si conmoui sacra, i.e. 'if I bring all my hidden resources to bear on it'; lit. *conmouere sacra* = to rattle or wave the sacred emblems at the beginning of the Dionysia. Cf. Verg. Aen. IV. 301

bacchatur qualis commotis excita sacris Thyias. Catull. LXIV. 255. These *sacra* included the *cistae mysticae*, Catull. loc. cit., *pars obscura cauis celebrabant orgia cistis*, with which cf. Hor. Od. I. 18. 11

non ego te, candide Bassareu,
inuitum quatiam nec uariis obsita frondibus
sub diuum rapiam.

Cf. Eur. Bacch. passim. The allusion to the rites of Dionysus is peculiarly apt here as the Dionysia in the play began next day (*proxima Dionysia*, 59 etc.).

111. turbellas, ironical, 'a fine little uproar.' Cf. Bacch. 1054, infr. 287 *foenusculum*, 501 *diecula*, Capt. 192, Curc. 371 *febricula*, Cic. Att. XII. 1. 1, XIV. 8. 2 *nauseola*. For the frequency and importance of diminutives in colloquial Latin vid. Appendix B.

112. aetati=*uitae*. Cf. Capt. 879, Men. 675, Stich. 694 *uae aetati tuae.*

118. dabisne...dabo, a legal reminiscence, the formula of a *stipulatio*, cf. 536 and 1075. The Jurists, e.g. Paulus (Sentent. II. 3. 4), Gaius, Institut. III. § 92, give as examples, '*spondes? spondeo*,' '*dabis? dabo*,' '*promittis? promitto*,' '*fidei tuae erit? fidei meae erit.*' For other legal allusions cf. note on 32 *cita*.

119. nŭnc ĭăm, three syllables: when trisyllabic *nunc iam* is only used with the imperative or imperatival future; when dissyllabic (*nunciam*) it is always merely a strong form of *nunc*. *nunc iam*=the opposite of something past='at last.' Cf. Stich. 115, 767, Curc. 216, Most. 74.

121. tangam, 'make a fool of.' For Plautine expressions for deceiving cf. *ludos facere aliquem* infr. 1166, *os sublinere alicui* 712, *dare uerba alicui* 939, Bacch. 329 *extexere aliquem*, Pers. 781 *perfabricare aliquem.*

122. si potest, sc. *fieri*, 'if it is possible'; cf. Amph. 169, Mil. 1363, Most. 368, infr. 935, Cic. Att. V. 1. 3 *nihil potuit dulcius*, V. 17. 4 *quid possit.* Calidorus means, 'provided you get me the money, you may defraud my mother as well as my father.' "Expectabatur '*pareas ei.*'" Leo.

124. de istac re, i.e. *pietate*, referring to *pietatis causa*=τῆς εὐσεβείας ἕνεκα. As far as dutiful affection is concerned, Pseudolus says his master may be quite at his ease. The proverb in the original is ἐπ' ἀμφότερα (sc. τὰ ὦτα) καθεύδειν. Cf. Menand. fr. Ploc. 1 ἐπ' ἀμφότερα νῦν ἡ ἐπίκληρος μέλλει καθευδήσειν, Ter. Heaut. 342 *ademptum tibi iam*

faxo omnem metum, in aurem utramuis otiose ut dormias. Cf. Plin. epist. IV. 29. 1 *nihil est quod in dextram aurem fiducia mei dormias.* Pseudolus wilfully misunderstanding this, and thinking that men usually sleep with their *eyes* (cf. Mil. 826 *qui lubitumst illi condormiscere?* Lv. *oculis opinor*), says *in oculum* etc., implying at the same time that in this matter eyes would have to wink, i.e. connive at what was going on. For *in ἀπὸ κοινοῦ* cf. *ab* Asin. 163.

125. hoc=*quod dixi*, cf. Epid. 350, Bacch. 1070.

127. pube etc., modelled on some old official formula. *pubes*=all adults. *poplus*, older than *populus*. Cf. l. 87 note on *drachuma*, cf. *pilumnoe poploe* Carm. Saliare. C. I. L. 5041 *L. Aemilius L. f. inpeirator...agrum oppidumqu quod ea tempestate posedissent item possidere habereque iousit dum poplus senatusque Romanus uellet.* From *poplus* come *poplicus* (*publicus*), *Poplicola*, *Poplius* (*Publius*).

contio, the only right spelling. *contio*=*countio*=*couentio* from *co*(*n*)-*uenire.*

129. caueant...credant, the formula of which this is a parody, was probably used in declarations of insolvency or minorship; *caueant* thus suggests the legal sense of taking precaution, security; *credant* suggests loans, but all that Pseudolus says is 'take care not to believe me.'

130. ostium...crepuit, the regular indication that another character is going to enter the stage. Cf. Men. 348 *concrepuit ostium*, cf. *fores concrepuerunt* Mil. 409, Bacch. 610, *aperitur ostium* Capt. 108, *aperitur foris* Mil. 977.

131. crura, 'I only wish it were his legs that creaked,' i.e. I wish they had been broken on the wheel. For the allusion to *crurifragium* cf. Asin. 471, Mil. 155.

132. atque=*καὶ μήν*, 'but look,' introducing something new. Cf. Asin. 150, 400, Amph. 948, Most. 1109, Stich. 576, Men. 352.

intus, 'from within,' *ἔνδοθεν*. The termination *-tus*, Skt. *-tas*, may be ablatival, cf. *subtus*, *simitur* (=*simitus*).

Scene II. Canticum. Ballio gives instructions to his slaves and flute-girls what preparations they are to make for his birthday.

133. ignaui etc., 'good-for-nothing, whom I am a fool to keep and was a fool to buy.'

male=*cum damno*. For *habere* cf. Stich. 63 *seruos habitu non probus*, 'not worth keeping.'

conciliati=*empti*, cf. Ter. Eun. 668 *sceleste...male conciliate*, Trin. 856, Pers. 539, Epid. 3. 4. 36.

134. The repetition of *-quam* is probably intentional; for similar assonances cf. Most. 913 *umquam quicquam postquam tuos sum*, Ter. Phorm. 348 *enumquam quoiquam.*

135. **quibus**; anacoluthon, we expect '*uti non possum*,' but the construction becomes passive, *usurpari usura*, as if *quorum* had preceded. Trans.: 'whom, unless I treat them in *this* fashion (brandishing the whip) I can make no use of.'

137. **enim** here seems to mean 'for,' for which we have no parallel in Plautus; it usually is an affirmative particle strengthening what precedes, cf. l. 31 *immo enim perlegam:* it is best consequently here to refer it to line 135 in the sense of 'indeed.'

ingenio, 'character.'

flagritribae, 'whip-spoilers,' a comically formed word. Cf. *ulmitriba* Pers. 278, *ferritribax* Most. 2. 1. 9.

139. **harpaga**. Cf. 958, Aul. 194, Bacch. 654, a Plautine word made from ἁρπάζειν.

140. **lupos**. Cf. the proverb λύκος ὄϊν ποιμαίνει, Ter. Eun. 832 *ouem lupo commisisti*, Cic. 3 Philipp. XI. 2 *o praeclarum custodem ouium ut aiunt lupum.*

142. **adeo**, 'mind,' used especially with *edico* etc. Cf. Mil. 158.

edictionem...animum aduortetis, the accusative *edictionem* governed by *an. aduortetis.* In criticising such constructions as this there are two points to be remembered: (1) that in the earlier stages of a language, nouns (substantive or adjective) can govern an accusative or other case; (2) that a compound expression often used lost its original construction and thus produced a separate verb, e.g. *animum aduertere* gave *animàduertere*, *morem gerere* gave *morigerari*. The following are some instances; how far in each these two tendencies are fulfilled varies considerably. Stich. *didaskalia totam fabulam modos fecit*, 'put the whole play to music.' τεθνάναι φόβῳ τοὺς Θηβαίους Thuc., ζῷα γραψάμενος τὴν ζεῦξιν, 'having painted the bridge with animals,' Hdt. *quid tibi hanc est tactio* Plaut. *quid tibi hanc curatio rem est* Amph. I. 3. 21. *quid me, malum, aut quid agam curatio est?* Most. I. 1. 33. Ἰλίου φθορὰς ψήφους ἔθεντο Ag. 788. τὰ δ' ἐν μέσῳ ἢ λῆστιν ἴσχεις Soph. O. C. 583, Soph. El. 556, Aesch. Pers. 384. σὲ φύξιμος οὐδεὶς Soph. Ant. 789. πόλεμος ἄπορα πόριμος Aesch. P. V. 904. *Reditum domum in patriam* Liv. XXX. 32. Cf. Thompson, Greek Syntax, § 89 and § 90, note 2, Peile, Primer of Philology, VII. 5, Plaut. Asin. V. 2. 70 *quid tibi huc receptio ad te est meum uirum?* Sall. Hist. III. 18 *Hanno uitabundus castra hostium.* Amph. Prol. 34 *iusta sum orator.* Lucr. I. 111 *aeternas*

quoniam poenas in morte timendum est, where *timendum* is equivalent to a verbal substantive.

144. ualide = *ualde*, 'your ribs with rods shall be dreadfully discoloured.'

145. picta, i.e. *acu picta*, 'embroidered.' For *peristromata* or *peripetasmata*, coverlets of embroidered purple thrown over the dining-couches, cf. Cic. Verr. IV. 12. 27 *conchyliatis Cn. Pompei peristromatis seruorum in cellis lectos stratos uideres*. Stich. 379 *Babylonica et peristromata tonsilia et tapetia*. Ar. Ran. 937 *οὐχ ἱππαλεκτρυόνας μὰ Δί' οὐδὲ τραγελάφους, ἃ 'ν τοῖσι παραπετάσμασιν τοῖς Μηδικοῖς γράφουσιν* (= *ζῳωτά*, *beluata*).

146. tonsilia = *ψιλά*, smooth, with the nap clipped off.

149. malo, 'by a whipping.' Cf. Mil. 491, Most. 845.

151. alias res agunt, 'they're not paying any attention,' the opposite of *hoc agite*, 'pay attention.' Cf. Bacch. 989 *hoc age sis nunc iam*, Mil. 1107, Capt. 478, 782, Poen. 764, 1201 etc.

156. ingere, sc. *in ahenum*, into the caldron.

face, cf. l. 18, note.

157. te cum securi, 'you fellow there with the axe.' Cf. Mil. 16 *ille cum armis aureis*, Capt. 203 *cum catenis esse*, Ennius ap. Cic. Cat. m. I. 1 *ille uir haud magna cum re*, Cic. pro Mil. 4. 11 *cum telo esse*.

caudicali (*codex*, a log), 'the wood-cutting department'; for spelling, vid. l. 94.

161. exstruito, sc. *in abaco*, 'set out on the side-board.'

162. offendam, cf. Gk. *καταλαβεῖν*.

163. 'Swept, sprinkled, dusted, made, washed, arranged.' The floor was swept (*uerrere*) with brooms (*scopae*), sprinkled with water from a *nassiterna*, dusted, as also were the walls, with an *harundo*; the couches were made up (*sternere*), the silver was washed (*lauta*) and arranged.

164. natalis. Cf. Capt. 174, Pers. 708, the custom of keeping birthdays *γενέθλια ἑστιᾶν*, *dapes natalicias dare*, was observed both in Greece and Rome. Cf. Becker, Gallus (trans. Metcalfe) p. 100.

166. uolo me accipere. The accu. and inf. after *uolo*, though both sentences have the same subject, is not uncommon in Plautus. Trin. 324, Bacch. 530, Poen. I. 2. 127, Asin. 181 etc.

168. piscium quidquid est. Cf. Hor. Epod. V. 1 *at o deorum quidquid*, Sat. I. 61 *Lydorum quicquid*, Liv. XXIII. 9. 3 *iurantes per quidquid deorum est*.

praestinem, peculiarly Plautine word = *prae emere id est emendo*

tenere (Paul. Fest. p. 223), to buy up, or simply to buy. Cf. Capt. 842, Epid. 274.

169. i, puere, prae. Cf. Amph. 538 *abi prae, Sosia*, Ter. Andr. 171, Eun. 908.

pertundat, lit. 'bore through,' 'cut.' Cf. *sector zonarius*=*βαλαντιοτόμος*, Trin. 862. **cruminam**, 'purse' carried by a band round the slave's neck so as to hang over his back, Pers. 312.

cautio est=*cauendum est*. Cf. Bacch. 595, Poen. 443, Ter. Andr. 400. The verbal noun in -ndo- (gerund and gerundive) probably got its meaning of *necessity* from being used in a similar way to the verbal noun in -io, e.g. *cautio*. Cf. Lucr. I. 111 *aeternas quoniam poenas in morte timendumst*, Cic. Cat. 6 *viam quam nobis ingrediundum sit*.

170. uel, 'but,' 'or,' gives another alternative, properly 'choose' from *uelle*.

oblitus fui. The indic. after *est quod*, cf. infr. 695 *aliud autem quod cupiebam contigit*, 462 *sunt quae te uolumus percontari*, As. 230 *est quod uolo loqui*, Mil. 1006, Asin. 174 etc. Plautus usually employs the subjunctive, but not at all unfrequently the indicative.

174. capiti, sc. *pileo*, the cap of freedom, i.e. *libertati*. **suae rei**, 'her own advantage.' Leo considers line 175 spurious because of *uenalem*; 'non vendere eas poenae causa sed prostituere volt,' cf. 177.

179. mellillae, cf. Casin. 135 *mea uita mea mellilla mea festiuitas*, =properly a honey-cake.

180. manipulatim, 'in troops.' Most. 300, 1034, Mil. 808.

182. inprobae, 'insatiate,' referring to *uini cupidae*. The most original sense of *inprobus* seems to be 'importunate,' 'that will not be said nay'=Hom. *ἀναιδής*. Cf. Verg. *improbus anser*. In Plautus often merely as the opposite of *sobrius* and *frugi*.

184. quemque, masc. although of women. Cf. Poen. prol. 107 *quisque* fem., Most. 596 *belua quisquam*, Cist. 67 *quisquam alia mulier*, Rud. 406 *anum quemquam*, Mil. 1053 *quemquam porcellam uostrarum* =*uestrum*, Gellius XX. 6. 12 says *uostrorum multifariam scriptum est pro uostrum*. Cf. Most. 275, Aul. 313, infr. 586 *uostrorum*=*uostrum*, Truc. 251, Ter. Eun. 678 *nostrarum*, Stich. 145, Ter. Hec. 240.

187. Hedylium=Ἡδύλιον, cf. Introd. § 14. A has [ẹdỵ]tium. Cf. Wölfflin Arch. IX. 163.

188. Of the wealth of Roman corn-merchants we have frequent testimony; it was a common thing for the leading merchants to make a 'ring' and force up prices, cf. the case mentioned in Liv. XXXVIII. 35. 5 of a prosecution in the year 189 B.C. arising from such practices.

192. Iasionem. Cf. Hom. Od. v. 125, Hes. Theog. 970. A Cretan, said to have been a son of Zeus, was beloved by Ceres who bore to him Plutus [Πλοῦτος wealth]. Ritschl reads *Iasonem*, Jason, whom as possessor of the golden fleece Plautus may have regarded as a type of the wealthy man. Cf. Cono 21, Hyginos Fab. 250, *Iasonem Iovis filium ex Electra;* Wilamowitz Antig. 141. Leo.

193. satin=*satisne*, 'it is enough...?' but in Plautus usually simply =*nonne* and asks a question. Cf. Capt. 646, Mil. 395, Trin. 925, 1013, Epid. 656 etc.

194. malificus, playing on *magnificus*, possibly 'braggart,' 'blackguard.'

195. hanc rem gere, 'stick to the work in hand,' 'mind your own business.' Cf. Men. 812, Mil. 360. Cf. *hoc agite* 151.

197. lanios, for a similar invective against this class cf. Capt. 812 f. *lanienae*, butchers' shops, partook rather of the nature of restaurants, and hence were the common resort of loungers; thus *lanii* are classed with winesellers and innkeepers, Sall. Hist. I. f. 51 *lenones et vinarii laniique*, Mart. II. 48 *cauponem laniumque balneumque.*

iurando, i.e. *periuro*, cf. Curc. 458, 495—a habit commonly attributed to *lenones.*

iure malo, play on the two meanings of *ius*, (α) law, (β) soup, here =(α) 'wrongly,' falsely, (β) by selling bad soup to the poor. For the joke, cf. Cic. Verr. I. 46. 121 *ius Verrinum.* Varr. R. R. III. 17. 4 *hos pisces nemo cocus in ius uocare audet.* Poen. III. 2. 9 *Hodie iuris doctiores non sunt qui lites creant.* Cist. 322 *similest ius iurandum amantum quasi ius confusicium.*

198. carnaria, neut. plur., cf. Curc. 324, Capt. 909. A representation of one of these 'meat-frames' is given in one of the shops excavated at Pompeii, cf. Fiorelli, Pompei p. 140.

tegoribus=*tergoribus*, 'chines.' A *togeribus.*

199. quasi=*sicut*, not unfrequent in Old Latin: Ennius Trag. 101, Mil. 392 *quasi nunc tu.* Amph. 159, Stich. 539, 543, infr. 960 *quasi cancer solet*, Aul. 588, 591, Capt. 80, 488, Merc. 687, Ter. Ad. 739, Heaut. 885, Cic. Cat. m. 19. 71 *quasi poma...sic uitam...uis aufert* (here an intentional archaism). Save in these instances it does not occur.

gnati Iouis, Amphion and Zethus, vid. Class. Dict. s. v.

201. nimis in Plautus nearly always='exceedingly,' 'very.' Cf. Most. I. 3. 119 *nimis uelim lapidem*, Rud. IV. 2. 15, Amph. 210. Sometimes it is strengthened by the addition of *quam* or *tandem*, Most. II. 2. 79 *nimis quam formido*, infr. 920 *nimis tandem contemnor.*

203. huncine, etc. sc. *nos*, 'to think that we should allow the young men of Athens to frequent the house of a rascal like this.' *iuuentutem* scanned either (α) *iuuentūtēm* by synizesis, or (β) *iŭuĕntūtēm*, cf. infr. 204 *amănt*, Cas. 219 *decĕnt*, Curc. 485 *ĭnterim*, Mil. 1054 *talĕntum:* for *iuuĕntus*, cf. Most. 30, Curc. 38, Amph. 154, vid. Introd. § 4.

204. a lenone, 'who depend on the pander for their loves.' *a* seems to mean 'in respect of,' 'in regard to.' Cf. Poen. 1090 *amat a lenone*, Ter. Eun. 927, Mil. 160 *quemque a milite*, 'any slave of the soldier's,' Curc. 408 *ab Therapontigono*, infr. 620 *ab illo militi*. Cf. the Thessalian inscriptions which give lists of freedmen where ὁ δεῖνα ἀπὸ τοῦ δεινός always occurs (Ussing).

209. obsonas, ἅπαξ εἰρημένον, from *ob* and *sonare*=*obloqueris*, 'interrupt.'

211. Xystilis=ξυστιλίς, from ξυστός, xystus, the covered portico where athletes exercised and oiled themselves. Xystilis, '*decus olei*,' ut Aeschrodora turpes, Phoenicium (cf. e.g. Plat. ap. Athen. 48 b) superbos amatores indicat. Leo.

212. dynamin=δύναμιν=*uim*, 'abundance.'

215. pergula, 'brothel,' cf. 230, Iuv. VIII. 168.

219—225. These verses are probably spurious, a mere explanation of what has preceded.

221. nitidiusculum, 'the least bit more shining.' For other similar formations, which seem usually to refer to physical well-being, cf. infr. 222 *unctiusculus*, Mil. 665 *liquidiusculus*, Curc. 489. *meliusculus*, Cic. Att. XIV. 13. 5 *minuscula uilla*, VII. 5 *putidiusculus*.

223. sine modo, 'with no limit.' Edd. usually punctuate *deungis. Sine modo*, and take *sine* as an imperative. A reads *devincis*.

224. una opera, 'at one go,' 'whilst I am about it,' 'by the same token.' Here=*eadem opera* or *eadem*, cf. Bacch. I. I. 15 *eadem biberis; eadem dedero...sauium*, Truc. II. 4. 56 *haec una opera circumit per familias*. *Una opera* with a relative sentence added or supplied is quite different, and means 'with equal ease,' 'I might as well,' 'it would be just as good as,' cf. infr. 319 *qua opera credam tibi una opera adligem...canem...lactibus:* so Most. 254 *una opera ebur atramento candefacere postules*, Cas. 286 *una opera in furnum calidum condito*, Men. 782, 784, 513, As. 98. For *eadem opera* in this sense As. 633, Capt. 448, Most. 1023 etc. Cf. Tyrrell on Mil. 303. Ussing on As. 98.

226. pro capite, i.e. for your freedom.

iam iamque, 'every moment,' cf. Verg. Aen. XII. 755 of a dog coursing

iam iamque tenet similisque tenenti
increpuit malis.

numeras, 'you're always going to pay.'

228. Phoenicium = Φοινίκιον, vid. Dramatis personae, cf. l. 211.

summatum, 'of noble birth,' cf. Cist. 26, Stich. 492. The opposite is *infimates*.

229. penus, here neuter: in l. 177 it is masculine.

230. poenicio, i.e. *puniceo*, with skin red from beating, cf. Rud. 1000 *fiet tibi puniceum corium*. The play on words can hardly be represented in English. For the spelling *poen-* for *pun-*, cf. *poena* and *punire*, *immoenis* (Trin. 24, Attius 364) and *immunis*, *moenia* and *munire*.

233. curassis, for the optatival form, cf. Most. II. 2. 93 *nil me curassis*, Poen. III. 1. 50, ib. prol. 27, 925, Pers. 393 and vid. note on l. 14.

liquido es animo, 'keep your mind unruffled.' *liquidus* opposed to *turbatus*, *turbidus*, cf. Most. 736 *tam liquidust quam liquida esse tempestas solet*, Epid. 641, Mil. 665 *liquidiusculus*, Catul. 63. 46 *liquida mente*.

236. potin ut = *potisne ut*, i.e. *potestne fieri ut*, cf. Men. 455 *potin ut quiescas*, Merc. 878, Trin. 628, Most. 367, 388, Mil. 923.

aliam rem cures, cf. Hom. Od. VII. 208, Ἀλκίνο' ἄλλο τί τοι μελέτω φρεσίν.

bat, cf. Epid. 99 *at enim...bat enim*, Pers. 213 *heia...beia*. Charisius quotes from Plautus *buttubatta*, *pro nugis*.

cor dura, 'steel your heart,' καρτέρει, cf. As. 898.

238. praeuortaris, 'attend to what is to your advantage, rather than give way to your feelings to your disadvantage.' *res* in double sense. *Praeuorti* = 'to attend to first,' 'give one's special attention to.' For *quam* with this verb, of preferring, cf. Hor. Ep. II. 2. 126 *praetulerim ...quam*, Liv. passim *praeoptare...quam*.

242. mihi cesso, 'I'm a fool to waste my time like this,' lit. 'I'm delaying to my own detriment.' *mihi* is dat. incommodi, cf. Epid. 340, infr. 642, 393, vid. Ussing on Aul. 389.

243. placide sc. *perge*, cf. 927, where the same words occur, also Mil. 220.

malum sc. *tibi sit*, 'curse you,' an *interiectio irascentis*, usually in interrogative sentences, cf. Stich. 597, Amph. 403, Mil. 446, Cic. Verr. I. 20. 54, ib. Phil. I. 6. 15.

244. hodie nate, i.e. you who are keeping your birthday to-day, cf. 164 *nam mihi hodie natalis dies est*, 178.

245. respice: *respicere* is used of looking back and shewing regard for a person or thing, pitying them. Cf. Verg. Ecl. 1. 28 *Libertas quae sera tamen respexit inertem*.

246. em, 'look you, here are some people who want to talk to you.' Fleckeisen has *est* which may be defended as σχῆμα Πινδαρικόν, but this is rare in Latin.

248. qui sospitalis etc. *Ps.* 'A man who has been your salvation.' *Ball.* 'Has been? then he's dead. I want a man who's alive to be my salvation.' With *fuit* supply *sospitalis*. Ballio says that however useful a man has been in the past he is as good as dead. For the sentiment cf. infr. 811, Truc. 166.

252. te uolo sc. *conuenire* or *colloqui*, cf. Curc. 391, 686, Trin. 516, 717, 963, 1059. *paucis* (sc. *uerbis*) is often added. Here there is a play on words, continued in *at uos ego ambos*, as *te uolo* may also mean *te Iouem perdere uolo*.

255. bitere (Ribbeck *baetere*) = *ire*, cf. Merc. 465 *bitas*. Curc. 141, Capt. 599 *adbito*, Stich. 608 *ebito*, infr. 782 *perbitere*, Epid. 429 *praeterbito*. The spelling of the uncompounded forms is probably *baetere*, the compounded *-bitere*, cf. *quaerere* but *exquirere*. Stolz connects it with *φοιτᾶν* and *ar-bit-er* (one who comes to see) through the Indo-Eur. original * bhai̯t.

256. manta, properly the frequentative of *maneo*, but almost if not entirely identical in meaning. Verbs in *-tare* are especially common in colloquial Latin and form the originals of many Romance language verbs, e.g. *adiutare* = Ital. ajutare; *cantare* = Fr. chanter; *iactare* = Ital. gettare, Fr. jeter. For *mantare* itself cf. infr. 256, 284, Poen. 263, Rud. 444. For similar secondary formations, frequentative and intensive, in this play, *rogitare*, *quaeritare*, *paritare*, *mussitare*, *uisitare*, *circumspectare*, vid. Appendix B.

257. inani, 'with nothing in his hand.' **logi** = λόγοι, mere words. Other Greek words in Plautus are, *schema*, *morium*, *dynamin*, *basilice*, *dulice*, *prothymia*, *pancratice*, etc.

261. mortua re, 'your property is dead and buried, you've nothing but words to bring now.' *Res* is personified as in Trin. 1092 *res quom animam agebat*, Truc. 213 *neniam dixit de bonis*.

262. rem actam agis, proverbial, 'you're wasting time,' lit. you're doing a thing which has been done already. Cf. Cic. Lael. 32. 85, Cist. 531, Ter. Phorm. 419.

265. cum lucro, 'if it's to your own advantage.'

267. atque, 'and what's more,' cf. As. 414, Trin. 474.

porriciam, 'offer for sacrifice.' This is Roman ritual, not Greek.

interea loci occurs Men. 446, Ter. Eun. 126, 255, *adhuc locorum* Capt. 385, *postidea loci* Stich. 758, *post id locorum* Truc. III. I. 16, Poen. I. I. 16, *inde loci* Lucr. V. 437, *ad id locorum* Liv. XXII. 38, etc., Sall. Iug. 63. In all these instances *locus* has the meaning of *Time*, the stages of development being place → position → circumstances → καιρὸς → time in general.

268. rem diuinam, 'the divine office.'

269. pietati, 'solemn duty,' i.e. *lucro faciendo*.

271. serue Athenis pessume, 'you most rascally slave in all Athens,' =*pessime seruorum qui Athenis sunt*. Colloquial Latin; Cicero carefully avoids such constructions.

272. arbitratu etc., i.e. may the gods treat you as either my master or I think they should, sc. badly.

273. alio, sc. *ut ameris*.

274. amatur, impersonal, and on the analogy *egetur* is comically formed. Cf. inf. 457 *statur ad hunc modum;* so Ter. Eun. 271, Pers. 17.

275. The meaning is, I'd pity you and let you off the money you owe me for Philocomasium, but if I do that sort of thing how am I going to support my household?

277. scin quid nos uolumus, indic. in indir. question. Cf. infr. 660 *scin quid te oro*, Men. 425 *scin quid te amabo ut facias*, 538 *scin quid mi in mentem uenit*, Trin. 350 *scin quid cantari solet*, Men. 207, 1154, Rud. 1216, Ter. Eun. 338, Hec. 753 etc.

In criticising all these instances note

(α) that the indicative frequently occurs in colloquial Latin for the sake of vividness, where Augustan writers usually put the subjunctive;

(β) *scin* seems to have lost its individuality as *scisne*, 'do you know,' and to have become a mere phrase, just as *nescio* in *nescio quis* etc.

278. quod te reuocamus, 'the thing which we called you back for.' Cf. infr. 642 *ut id agam quod missus huc sum*, Curc. 457 *quid hoc quod ad te uenio*, ib. 327 *sed quod te misi nihilo sum certior*, Men. 765 *nec quid id sit mihi certius facit quod me arcessat*, ib. 664 *scin quid est quod ego ad te uenio*, Most. 735 *nunc hoc quod ad te noster me misit senex*, ib. 774, Epid. 132, 452, Poen. 954, Stich. 131. So *id*, Amph.

902 *id huc reuorti*, Cas. 650 *id huc missa sum*, Mil. 1151 *id nos ad te uenimus*, Ter. Eun. 1005, Amph. 163. *Id* and *quod* in *sense = ideo, quamobrem;* in construction they are accusatives defining the *extent* of the verb's action, amplifying the meaning *already contained* in the verb, hence called internal accusatives (the Cognate Accusative is a special kind of this accusative). From these uses *quod* = 'because,' 'that,' arose. Cf. the history of Italian *che*, French *que*, vid. Schmalz, Lat. Synt. in Müller, H. B., p. 498, Owen's Lat. Synt., p. 22, Thompson, Gk Synt., p. 66; cf. Appendix A.

279. atque here joins two clauses which are not parallel in construction; we usually omit the conjunction. Cf. Truc. 631 *datisne soleas, atque me intro ducite*, Epid. 683 *cedo manus igitur*. Ep. *morantur nihil; atque arte colliga*. So Mil. 523, Men. 864, Most. 596.

ut = ὡς, 'since'; cf. Madvig, Gramm. § 444 and note 4. Cf. Hor. Sat. I. 9. 42 *ego, ut contendere durumst cum uictore, sequor*, Ter. Andr. 738 *ut tu plus uides*.

280. pudet...quia. Cf. 282, = *quod*, cf. Capt. 203, Cist. 103, Epid. 108.

281. non etiam = *nondum*, cf. Most. 369.

282. nimio = *multo*, cf. note on *nimis*, l. 201.

pudet...piget. Cf. Trin. 345 *pol pudere quam pigere praestat totidem literis*, 'regret'... 'repentance,' or 'shaming'...'blaming oneself.'

284. manta, vid. l. 256.

287. si amabas, inuenires mutuum, 'if you had really been in love with her, you ought to have got the money on loan.' For this jussive subjunctive, which is not uncommon in old or colloquial Latin and in poetry, cf. infr. 288, 804, Men. 193, Poen. 524, Rud. 379, 842, Bacch. 421, Trin. 133, Merc. 633, Truc. 735, Ter. Heaut. 532, Andr. 793, Hec. 230 (imperfects), Cic. 2 Verr. III. 84. 195 *frumentum ne emisses*, pro Planc. 72. 6 *quae si non essent uererer*, Verg. Aen. VIII. 643 *at tu dictis Albane maneres*, Aen. IV. 678 *uocasses*, X. 854 *dedissem*, II. 162 *dedissem*, Luc. VII. 646 *et bella dedisses*. On the indic. (*amabas*) in protasis with subjunct. (*inuenires*) in apodosis, to vividly express the reality, cf. Truc. IV. 35 *si uolebas participari auferres dimidium domum*, Rud. 379, Men. 193, Bacch. 914 *si non est...neque desideres*.

290. non lenonium est, 'it's not a pander's habit,' i.e. to give moral advice. Cf. Bacch. 38 *pol hau meretriciumst*.

292. atque adeo, 'and what's more,' often without *adeo*. Cf. 267, Mil. 163, Stich. 701 etc.

audio, 'I quite understand,' 'I freely admit it.' Cf. Curc. 610, Cic. Rosc. Am. 18. 52.

295. omnes. The MSS. omit *homines*, probably owing to its similarity, a case of *lipography* (λείπειν and γράφειν. The copyist writes the first of two similar words, looks up, thinks he has already written the second one and passes on).

296. nomen, 'why the very word 'loan' doesn't exist now.' The next line is supplied by Ussing to complete the sense. Ballio suggests that on interest Cal. could have borrowed any money he liked; Cal. replies that the money-lenders won't give him credit.

298. isti. Plaut. has some special usurers in his mind whose names he does not like to mention.

a mensa, sc. *argentaria* (cf. τραπεζίτης), 'have given up banking.' Versus obscurus; fortasse *a mensa surgunt* ambiguo sensu ad sacra pertinet, cf. Verg. Aen. 8. 109 cum schol. Leo.

satis poti: why well drunk? possibly with the blood of their creditors; cf. *hirudo*, leech, applied to usurers by Cicero. Ussing conjectures *noti*. In 192 B.C., the year before the production of the Pseudolus, there had been a great deal of feeling against the iniquities of the money-lenders, resulting in several prosecutions; to these Plautus probably alludes. Cf. Liv. XXXV. 41. 9 *iudicia in faeneratores eo anno multa seuere sunt facta,...de multa damnatorum quadrigae inauratae in Capitolio positae et in cella Iouis supra fastigium aediculae duodecim clipea inaurata.*

299. nato nemini, 'not to a single soul,' 'to never a mother's son.' Cf. Most. 394, 442, Cas. 271.

302. argentaria, cf. 106 and Appendix B.

303. Ballio suggests another way of making money—by speculating in crops. 'Buy olive oil on a blind day and sell it on a day that has eyes,' probably expressions borrowed from the Exchange. **caeca dies** seems to mean a day when the price cannot be foreseen, before it is possible to tell how the crop will turn out. **oculata dies** is the opposite, when prospects and prices are certain. This method of doing business was and is not uncommon, especially with cereals, and on the strength of this Ussing suggests *hornotinum = frumentum*, sc. *huius anni messem*. Leo understands *caeca dies* as a day 'qua tabernae clausae sunt.'

305. lex, i.e. *lex Plaetoria de circumscriptione adulescentium*, 'to prevent the cheating of minors,' by which the promises of one under 25 years of age were not binding. Cf. Rud. 1382, Cic. de nat. de. III.

30. 74, de off. III. 15. 61. Note in the last 10 lines the frequent allusions to *Roman* customs.

306. autem marks surprised and contemptuous repetition, Amph. 894

> *inimicos semper osa sum optuerier.*
> Iup. *heia autem inimicos?*

Ter. Eun. 798

> *ego non tangam meam?*
> Ch. *tuam autem?*

paenitet, 'dissatisfied,' 'discontented,' = *parum uidetur*, 'does it seem too little?' This is the regular meaning in Plautus, who never uses it with the idea of repentance, remorse. In other authors it only occurs occasionally. Cf. Mil. 740 *Nil me paenitet iam quanto sumptui fuerim tibi*, Truc. 530 *paenitetne te quot ancillas alam?* Stich. 551, Ter. Eun. 1013, Bacch. 1182, Rud. 578, Caes. B. C. II. 32 *an paenitet uos quod exercitum...traduxerim?* Cic. Att. I. 20. 3, XII. 28. 2, Liv. IV. 58. 10.

The spelling *paenitet* is attested by Inscriptions and the best MSS. Bréal, on the strength of this, connects *paenitet* with *penitus*, *penetrare*, not *poena* (cf. *punire impunis*). Thus it would mean originally 'to be touched within, at heart.'

309. cedis = *incedis*, 'you come with empty hands: mere words have no jingle about them,' i.e. it's the jingle of money I want to hear. Cf. Cic. Att. XIV. 21 *expecto ecquid Dolabella tinniat an in meo nomine tabulas nouas fecerit.*

310. atque, cf. 788, 1026, 'and yet.'

311. cum istis dictis. Cf. 838, Most. 449.

312. uixīt preserves the original length of the syllable, which in Augustan poetry is short.

315. nouercam, the type of pitilessness.

317. isti for *illi*. Cf. Capt. 547, Rud. 1057.

320. una opera, vid. l. 224 with note.

lactibus, 'tripe.' Nonius (the Grammarian, c. A.D. 280) says that *lactes* = *intestina*. Persius II. 30 mentions *lactes unctae* as delicacies. For the proverb of wasted labour cf. Greek κύων παρ' ἐντέροις (φυλάττει).

322. aliquos. Cf. 284, Men. 931 *hos aliquos uiginti dies*, Cic. Att. IV. 4 *de librariolis duos aliquos*, ib. de Fin. II. 19. 62 *tres aliqui aut quatuor* (τρεῖς τινες ἢ τέτταρες), Truc. 859.

sex, used for any vague number. Cf. Most. 942, Trin. 543 etc.; so also *malo sexcenties mori*, 'I prefer a thousand deaths.'

323. amantem. Cf. l. 104, for the claims of lovers to protection.

325. faciam laetantem. Cf. infr. 1042, Poen. 374, Amph. 1023, As. 47, Men. 369, Stich. 408, vid. App. B.

327. hostias = smaller victims, lambs, kids, calves and sucking pigs.

328. uictumas = larger victims, oxen etc.

lanios, 'priests for the sacrifice.' Cf. infr. 333.

329. Iuppiter. Cf. Capt. 857 *ego nunc tibi sum summus Iuppiter*, Most. 232.

330. agninis. This reading seems certain. Ballio says he wants no large victims, but merely the entrails of lambs. To explain this we must suppose, as Ussing suggests, that the purses of the ancients were sometimes made of lamb's entrails. Of the various emendations *mininis* (*μνᾶ*, *mina*) is the best. Cf. Stich. 251, Poen. 453.

331. audin quid ait. For the indic. cf. note on l. 277 *scin quid uolumus.*

332. portam, sc. *Esquilinam*. Pseudolus now begins to give his version of how the sacrifice is to be performed: he is going to go outside the town to fetch the executioners; the sacrifice is to be not *to* Ballio, but *of* Ballio. Executioners were compelled to live outside the gates, and to carry bells to warn others of their approach. Cf. Pollux IX. 10 *ὁ δήμιος...ἔξω πόλεως κατοικῶν*, Mil. 361, Truc. 769 *nisi si ad tintinnaculos uoltis uos educi uiros.*

333. quid eo? = *cur eo curres?*

334. eadem, sc. *opera*. Cf. l. 224 with note.

duo. The two executioners were to beat Ballio to death, standing one on each side and delivering alternate blows. Cf. Plat. Legg. IX. 872 B *ὁ δήμιος μαστιγώσας...ἐάνπερ βιῷ παιόμενος ὁ φονεὺς θανατωσάτω.*

adegero. In Plautus the future-perfect seems used in exactly the same sense as the future, but in reality there is an additional idea of momentaneousness, 'I will bring *at once*.' Cf. Most. 1024 *narrauero*, inf. 478, 650 and elsewhere.

335. 'That this Jupiter may have no stint for a successful sacrifice.' For *suppetere* cf. 109 and note.

336. i in malam crucem = *ἄπαγ' εἰς κόρακας.* Cf. Most. 837.

337. qui dum, 'how, pray?' *-dum* is also added in *cedo-dum*, *agedum*, *primumdum;* it represents a demonstrative pronoun-stem, *do-*

or *de-*. Cf. *quan*-do, do-*nicum*. In general sense it equals δή, thus *quidum* = πῶς δή; *dicdum* = λέγε δή.

340. frugi bonae, 'you'll never be any good.' *frugi*, as *bonae* shews, is a dative, in later Latin it was regarded as indeclinable. Its meanings were 'for food' → 'for service' → 'useful' → 'honest.' The dative is predicative; cf. Stich. 719 *nulli rei erimus*, 'we shall be good for nothing.' So probably the phrase *soluendo esse*, Cic. Att. XIII. 16 *soluendo non erat Magius*. Cf. Ov. Met. XV. 403, Liv. IV. 35.

341. uerum serio. Cf. Amph. 898 *dic...uerum serio*. Either

(α) *uerum* = 'the truth,' or

(β) *uerum serio*, in parenthesis, 'but seriously.' Cf. ἀλλὰ not unfrequently. (α) seems most satisfactory.

343. edepol profecto. For the pleonasm cf. 877 *immo edepol uero*, Most. 803, Amph. 367.

344. quo modo, 'what!' in indignant surprise. Ballio chooses to take it in the sense of 'how,' applied to the terms of sale, and continues accordingly *sine ornamentis* etc., a parody of a sale-formula. Ballio means really 'without her golden ornaments, just as she was' (cf. Curc. 348), but he has in his mind terms of the sale of probably a house, *cum ornamentis, cum intestinis omnibus* = 'with all its furniture and inlaid work.' For *intestinum opus*, λεπτουργία, cf. Varro R. R. III. 1, Plin. XVI. 42. 82. For the phrase *cum ornamentis*, used comically, cf. Stich. 172 *uenalis ego sum cum ornamentis omnibus*.

348. argenteam, 'turned into cash.'

352. terra tetulit. Professor Palmer's emendation for *terra tet...t* of A. Fleckeisen *in terra degit*. Ussing after Studemund *terram tetigit*. Leo, *tollit* vel tolerat. For *tetuli* = later *tuli*, cf. Amph. 709 etc., Lucr. VI. 672. In form *tetuli* = **tetoli* (*tollo*); cf. *memini* = **memoni*, *tetinit* (old Lat. for *tenuit*) = **tetonit*. Cf. Stolz in Müller, H. B. II.[2] p. 369.

354. nĕmpĕ. For the quantity cf. 1172, Mil. 898 etc., Introd. § 4.

conceptis uerbis, 'in a set formula of words,' a legal phrase. Cf. 1056 *conceptis hercle uerbis*, Bacch. 1028, Cic. de off. III. 29. 108 *sicut uerbis concipitur more nostro*.

consultis, 'deliberate terms,' 'well-thought-over.'

358. altrinsecus, 'there on the other side.' Ritschl and others write *altrim secus* here. For *-im* cf. *inter*im, *ol*im, *de*in*de*. Brugmann supposes it to be an instrumental suffix. For *altr-*, by the side of *alter-*, cf. *altrouorsum*, *altrum*, *altrius*, *altri*, *altra*, all in Plautus, and *altris* in Naevius. Cf. Ital. *altro*, Span. *otro*, French *autre*, vid. Appendix B.

licet, 'right you are.' Cf. Amph. 540, Mil. 535, Bacch. 1, Curc. 95, Aul. 321 etc.

360. ingere mala, 'pile on heaps of abuse.' The scene that follows is very similar to Merc. 965 seqq.

362. bustirape, *ἅπαξ εἰρημένον*. A *cena feralis* was usually placed on the pyre (*rogus*): that it was sometimes stolen we see from Catull. 59

> *uxor Meneni saepe quam in sepulcretis*
> *uidistis ipso rapere de rogo cenam,*
> *cum deuolutum ex igne prosequens panem*
> *ab semiraso tunderetur ustore.*

So Ter. Eun. 491 *e flamma petere te cibum posse arbitror*. Cf. Tibull. I. 5. 53.

363. sociufraude, *ἅπ. εἰρ.*: cf. Cic. Rosc. Am. 40. 116 *recte maiores eum qui socium fefellisset in uirorum bonorum numero putarunt non haberi oportere.*

364. uetera, 'you're mere prophets of the past.'

365. permities, so A and all the best MSS. *permities* and *pernicies* are entirely separate words though much confused by grammarians and copyists. *permities* is connected with *-mi* in Skt. a-*mi*, pra-*mi*, to annihilate. *pernicies* is from *nec-are*. Cf. Ussing on As. 132, Munro on Lucr. V. 1339 (1st ed.), Müller, H. B. II.[2] p. 286.

367. cantores probos, 'what a charming chorus.' The accusative of exclamation or ~~specification~~.

368 f. = *πατραλοίας* and *μητραλοίας*.

370. Cf. Lucr. III. 1006, 936 *pertusum congesta quasi in uas*, Tibull. I. 3. 79, Liv. XXXVIII. 7. 11, supr. 103.

372. tene. The construction is carried on from the previous line, 'aren't you ashamed of yourself?' says Calidorus, to whom Ballio replies 'aren't *you* ashamed...etc.?'

375. sicut, 'since,' 'inasmuch as,' = ὡς. For parallels cf. Mil. 974 *iube...abire quo lubet; sicut soror Eius huc gemina aduenit*, Epid. 273 *nunc occasiost faciundi priusquam in urbem aduenerit, sicut cras hic aderit*, Mil. 518, Pers. 138, Poen. 505, Most. 373. So *ita ut* Ter. Andr. 77, *ut* by itself, ib. Andr. 738, Hor. Sat. I. 9. 42. Langen (Beiträge, p. 249), followed by Tyrrell, note on Mil. 976, objects to this meaning as 'unnatural and unexampled,' and proposes to translate *sicut*, 'I mean,' 'à propos,' stating that there is an ellipse, and that *sicut* 'introduces an explanation or illustration of what has preceded.'

In my opinion *uidetur nodum in scirpo inuenisse*, and *sicut*, 'since,' seems both natural and supported by parallels.

378. operae si sit, 'if I have leisure': in no way connected with the phrase *est operae pretium*, where *operae* = 'trouble,' 'exertion.' For *opera* in the sense of leisure, both in the genitive, as here, and the nominative, cf. Mil. 254, 818, Truc. 870, Merc. 906, Liv. XXIX. 17. 17 (all *operae est*), Merc. 14, Cic. Q. Fr. III. 4. 4 (*opera est*).

sit...loquar, we should expect *esset...loquerer*, but the present is used for the sake of vividness.

379. frustra esse, a common Plautine phrase for 'to be deceived, to be wrong.' Cf. Amph. 967 etc. *frustra* (*fraud-*, *frud-*, cf. l. 94), always in Plautus, and once in Prudentius (St. I. 13), has *-ă* short; this scansion, as so often in old Latin metres, is justified etymologically, as originally *frustră* was a neut. acc. plur. Cf. Stolz, Lat. Gr. in Müller, H. B. p. 342. For the construction cf. Dräger, Hist. Syntax I. p. 192 f., who states that similar usages are frequent in Romance languages.

381. paulo post magis, sc. *eris plenus negotii*, i.e. I will soon give you a good deal of trouble.

382. meus est, 'I've got him.' Cf. 604, 1126, Mil. 336, Naevius 70 *deo meo propitio meus illic homost.*

383. exossabo, 'I'll bone him.' Cf. Amph. 314 *exossatum os esse oportet.* The verb is used of breaking bones so that they can be extracted. Similar expressions borrowed from cooking are *exenterare* Epid., *concidere aliquem* Epid.

385. admoenire, 'to besiege' = *munimentis adire*, i.e. *uallo et fossa.*

386. docto, 'clever,' not 'learned,' in Plautus.

388. faxo scies, cf. 49.

389. sat sic longae fiunt fabulae. *sic* = even without repetitions. This is addressed to the spectators. Similar passages in which the author or the actor takes the audience into his confidence are, in this play 566 f., 1240 *alio pacto quam in aliis comoediis fit*, 1337 *in crastinum uos uocabo*, in Poen. 919 *quae audiuistis modo si...iterem inscitia est*, Merc. 996, Cas. 917. Similarly Mil. 855, 1100, Men. 880 (appeals by an actor to the audience not to betray him), Aul. IV. 9, Cist. IV. 2, where the actor asks the spectators to help him to find something. Cf. Merc. 160, Most. 270, Bacch. 1005 etc.

392. utrumque = *utrorumque*, i.e. separate your trusty friends from your untrustworthy ones. Leo takes this otherwise, 'Calidorus cunctatur; Pseudolus eum utrumque facere iubet et paucorum ex multis dilectum habere et ex dilectu unum seligere quo opus sit.'

397. dapsilis, 'your words have given a rich feast of pleasure.' *dapsilis* = *largas*, cf. 1266, Aul. 160.

lubentias is Ritschl's brilliant emendation for the MS. reading *ubi sunt ea?* If the MS. reading is kept, *dapsilis* is a nom. = λόγοις δαψιλὴς.

399 f. Metaphors from weaving. *exordiri telam* (cf. Bacch. 347 *exorsa haec tela non male omnino mihist*) = to set up the web, begin to weave; later to begin, e.g. *rem*, *facinus*, *argumentum*, *argutias*, Plaut.

detexere = *pertexere*, to go on with the weaving, complete the web. Cf. Amph. 289 (metaph.), Titin. V. 25 *quae inter decem annos nequisti unam togam detexere*, Cic. de Or. II. 38. 158 *quibus ante exorsa et potius detexta prope retexantur.* For *pertexere* cf. Cic. de Or. II. 33. 145 *pertexe modo quod exorsus es.*

401. quasi = *sicut*, cf. 199.

407. tragula, lit. 'fishing-net.' Cf. Epid. 688, Cas. 276. Some editors take it as a javelin, but this is less probable.

412. sepulcro. Cf. Laberius (the mimographer, flo. B.C. 50), l. 123

ita me uetustas amplexu annorum enecat;
sepulcri similis nil nisi nomen retineo.

The comparison gains point here from the fact that money and jewelry were frequently buried with the dead. Other similar terms for old men are in Plautus *Acheruntícus*, *Acheruntis pabulum*, *capularis*, *capuli decus* (one who should grace a bier); *silicernium* Ter.; σορέλλην, σοροδαίμων (σορός, a coffin), τυμβογέρων: this last word probably stood in the original in this passage.

414. legam, 'pick up,' cf. Mil. 1084.

415. de damnosis, 'if a dictator were chosen from the profligates....'

416. dictator, a preeminently Roman term, yet going with *Athenis;* the Romans had so little knowledge of other states, that such a confusion did not strike them as strange. Cf. Trin. 695.

Atticis. This epithet of Athens occurs Epid. 502, Rud. 741, Mil. 100, Truc. 496; it is merely conventional.

418. sermoni est. Cf. Cic. Verr. II. 14. 35 *erat in sermone res.* The predicative dative of *sermoni* is without parallel.

423. occisa, 'is cut short,' 'is knocked on the head.' Cf. Capt. 534, Mil. 172, Cas. 662, Men. 500.

425. oppido = *prorsus*, 'entirely.' Cf. As. 285, Merc. 700, Pers. 740 etc., possibly from *ob-*pedom*, cf. πέδον, ἔμπεδον.

427. gestant, 'carry about,' 'spread.' Cf. Sen. Ep. 123 *pessimum genus hominum uidebatur qui uerba gestarent: sunt quidam qui uitia gestant.* Cf. l. 256, note.

428. meō, one syllable and elided: cf. *suam* 56, *suo* 1272, *meum* 917 etc. and frequently in other plays.

429. linguis, with *pendeant,* 'be hung up by their tongues for a beating,' '*ut qua quis parte peccaret eadem et plecteretur,*' Lorenz.

431. circumducere, with acc. and abl., cf. l. 530, to get round a person in a matter, to deceive him, cheat him of a thing. Cf. *circumuenire.*

432. fors fuat an=*forsitan,* which does not occur in Plautus. *fuat* (**fuiat*) is the subjunctive from the root **bheu-*, **bhu-*, which occurs in *φύω*, *fūi* (*ū* long in old Latin), Skt. *bhūta-*.

fuam,=*sim,* occurs also in Lucr. II. 383, IV. 637, Terence frequently, Verg. Aen. X. 108.

433. uera, with *maxime,* 'but supposing they are ever so true, as times go.'

436. uetus, 'I don't want him to do anything old-fashioned.' *uetus* opp. to *nouom,* 434.

neuis=*nonuis,* cf. Most. 105 etc. Notice that *nĕ-* is short, Lewis and Short wrongly give it as long.

437. uel=*aut,* 'else,' cf. Poen. 22, 24. Callipho says, 'but you may be sure (*enim*) it's no good your wishing that; in order to have any claim to that you ought yourself never to have done any such thing when you were young.'

faceres for *fecisses.* Cf. Capt. 532 *utinam te di prius perderent quam periisti,* Rud. 495. For the jussive use cf. l. 287 with note.

439—40. nam, an ellipse, 'but you can't do this, for if all your peccadilloes were to be collected and distributed as at a *uisceratio,* every man in Rome might have a little.' The allusion is thoroughly Roman, i.e. to a public distribution of meat or a *cena popularis,* provided out of the *decuma Herculis.*

442. patrissat, *πατρίζει*, cf. *badisso, malacisso, moechisso, pytisso, cyathisso.*

443. *ὦ Ζεῦ.* Plautus not unfrequently introduces *well-known* Greek expressions; the MSS. always write them in Latin letters, and this has given rise to a good deal of confusion. Cf. 483 *ναὶ γὰρ*, Capt. 874 *μὰ τὸν Ἀπόλλω*, Pers. 160, Most. 957, Bacch. 1161.

446. scelerum caput. *scelerum* is an adjective, not the genitive plural. For this view we have: (*a*) Servius' testimony on Aen. IX.

486. (β) Pseud. 821 *sinapis scelera.* (γ) The two instances of *periuri caput*, Ps. 131, Rud. 1099, are only variae lectiones, C has *periurum.* (δ) There are no grammatical parallels for such a use of the *plural* genitive.

Cf. Mil. 496, Bacch. 824, Curc. 234, Rud. 1098.

452. bonus, i.e. *aequus.* Cf. Capt. 202 *in re mala animo si bono utare adiuuat.*

453. auscultabo. itur..., hiatus, as frequently at a change of speaker, cf. 31.

itur ad te. Cf. Ter. Andr. I. 5. 16, where Donatus says, '*quasi ad hostem*,' cf. Capt. 534 *eunt ad te hostes, Tyndare.*

455. Cf. Poen. 327 seqq.

456. si quid superfit, 'any surplus greeting I give to a neighbour.'

inpertio, sc. *eo quod superfit.* Cf. note on l. 43.

457. quid agitur? statur. Cf. 273 *quid agitur?* Cal. *amatur atque egetur.*

458. quam basilicum, we expect *basilicus est* or *sit;* for the attraction cf. Amph. 507, Ter. Phorm. 986. For *basilicus*, 'regal,' 'splendid,' cf. Capt. 805, Pers. 32, Trin. 1030.

459. adstitisse = *adstare.* Cf. Men. 851, 706, 1066, Amph. 52: strictly speaking, we should translate *adstitisse* 'has taken his stand,' *ἑστηκέναι.*

460. innocentem, 'an innocent man, if so he be....'

461. potissimum, adverb, 'especially.'

462. sunt quae te uolumus. For the indic. cf. note on 170.

468. nequam, an indecl. adj. (prob. from *ne-aequam*), used sometimes as a substantive, e.g. *facere nequam alicui* Poen. III. 3. 44. For its opposite *frugi* cf. note on 340. Cf. too *ad frugem compellere aliquem* Bacch. 1085, *quin ad frugem corrigis* Trin. 118, *ad bonam frugem, ut dicitur, se recipere* Cic. pro Cael. XII. 28.

469. uociuas (A has *uociuas*, and Ritschl always writes the word so in Plautus) = *uacuas*, which does not occur in Plautus. For *aedes u. facere*, to 'make empty the habitation of your ears,' cf. Cas. III. 4. 6 *aedes facere uociuas*, Trin. 11, Cas. 29. For *uac-* by the side of *uoc-* cf. *cauus* *κο(ϝ)ιλος*, *lauo* *λο(ϝ)εω*, *auis* *ὀ(ϝ)ιωνος*. It is probable that *aedes uociuae* was t. t. for 'to let.' Similarly *migrare* = 'to leave,' 'to move.'

471. succenseo, Cicero would have written *succenseam.*

473. hercle qui, cf. *ecastor qui*, *edepol qui.* All these are frequent in Plautus. For *qui* generally cf. note on l. 76.

475. uerberare, 'beat,' in two senses: (α) cudgel, (β) 'get the better of.' Cf. *deuerberare* Ter. Phorm. 327.

477. quom parum est. *quom* with indicative.

quom is a locative from the relative stem *qo-* = **quosme* (cf. Umbr. *pusme*), corresponding to *tum* = **tosme* from *to-*. History of usages:

I. Locative, e.g. *gratulor tibi quom ualeo*, parallel to *gratulor tibi in hac re.* Throughout all Latin, always indicative. Cic. Fam. IX. 14. 3.

II. Temporal, denoting that two events are connected temporally; both sentences belong to the same sphere of time. Connection often loose. For instances cf. Trin. 103 *haec quom audio in te dici, discrucior miser.* Such sentences as *uix adueni quom aspicio* are paralleled by *uix adueni atque aspicio.* Verg. Aen. III. 90 *uix ea fatus eram, tremere omnia uisa repente.* Plautus indicative (but see below). Augustan Latin ind. and subj.

III. Explicative. Pseud. 935 *occidis me quom istuc rogitas,* Cornific. Ad Her. IV. 12 *barbarismus est quom uerbum aliquod uitiose offertur.* Plautus always indicative.

IV. Causal. Rud. 1234 *isto tu's pauper quom nimis sancte piu's.* Plautus indicative usually.

V. Adversative and Concessive. Plautus indicative.

In III and IV Plautus has apparently sometimes the subj., but in these cases the subj. is not really dependent on *quom* (Schmalz in Müller H. B. II. p. 511).

Statistics (Dräger).

	Plaut.	Ter.	Liv.	Caes.
Indicative after *quom*	229	72	272	35
Subjunctive	†9	†5	2864	383

Plautus uses the indicative always after *quom*, whether temporal, explicative, causal or concessive; the exceptions are only apparent, and usually due to assimilation. But in Terence the subjunctive begins to be more common (cf. the statement, Introd. § 6, that Terence's Latinity is nearer to that of Cicero than of Plautus). Later, the subjunctive supplanted the indicative, without introducing any change of meaning. Hoffmann (Die Construction der Lat. Zeitpartikeln 73) gives the following rule for the use of the subjunctive in ordinary Latin. *If the time of the subordinate sentence is strictly relative* (i.e. if the *cum*-clause

† Uncertain, and chiefly caused by influence of some other construction (assimilation).

accounts for, explains, corrects the main clause statement), *the subjunctive is found. If the time of the subordinate sentence is absolute* (if the connection is merely one of time), *the indicative is always used.* Caesar however seems to always use subj. of the imperf. and pluperfect tenses, even in absolute time; Cicero the indicative. Cf. Cat. m. 15 *ceteri senes cum rem publicam...defendebant, nihil agebant.*

For the whole question vid. Dräger Hist. Synt. II. p. 515 f., Schmalz, Müller H. B. p. 511, Ussing on Amph. 746. For other instances of *quom* in the Pseudolus cf. 294, 828, 911. Cf. Asin. 79, Bacch. 531, Capt. 421 etc.

478. cauero. Cf. l. 333 (note).

480. scibo, 'pronounce,' 'declare.'

Delphis. Cf. Ter. Andr. 698 *non Apollinis magis uerum atque hoc responsumst*, Cic. ad Brut. I. 1. 6, Lucr. I. 736—739, Ovid A. A. II. 541, Iuv. VIII. 126 *credite me uobis folium recitare Sibyllae.*

483. *ναὶ γάρ.* Cf. 443 *ὦ Ζεῦ.*

486. paritas. For the termination *-tare* cf. Appendix B and note on l. 256.

487. qui = *ut eo modo.* Cf. 816, 831.

490. ubi...ilico, 'as soon as ever you got to know of it.' *ilico* = **insloco*, **in-stloco*, 'on the spot,' 'at once.'

493. criminaret. Cic. would have said *criminaretur.* Other similar verbs in Plautus and Ennius are *aggredio, arbitro, contemplo, fabulo, insecto, minito, morigero, moro, opino, pacisco, potio, proficisco, uago, uenero, turbo, praelio.* These and similar forms probably existed in colloquial Latin by the side of the forms in *-or*; as is shewn by the fact that they reappear again in later Latin (A.D. 20—300). They imply a certain consciousness of the existence of the Middle Voice; out of which we know the passive in Latin was developed. Cf. history of *linquor*, 'faint,' *feror*, 'rush,' *corrumpor*, 'spoil,' 'go bad,' *condor*, 'hide' (spec. in Vergil).

496. desiste = 'don't try and defend him.'

recte, cf. Amph. 415, Ter. Ad. 832.

498. amoris, 'your son's love-affairs.'

499. in mundo, 'in store for me,' 'ready at hand' = *in promptu, in expedito, ad manum.* Cf. Stich. 477, As. 262, 314, Epid. 609, Poen. 786 etc.

501. mussitabas = *tacebas*, 'concealed from me.'

502. diecula, 'but this admitted of a little delay.' Cf. Cic. Att. v. 21. 13, Ter. Andr. 710.

509. strenue, sc. *age*, 'you may do your best.' Cf. Trin. 1102, Mil. 1365, Most. III. 1. 59.

513. uirgis caedito, parody of the language of the laws.

515. aetatem, 'for your whole life long.' Cf. Asin. 21, 274, 284, Amph. 1016.

impune habiturum, sc. either (1) *quod abstuleris*, or (2) *hanc fraudem*.

519. graphicum, properly 'drawn from life,' 'picturesque,' then 'accomplished,' 'masterly.' γραφικός in Attic Greek is usually transitive, 'good at painting,' cf. Plato Theaet., but it is passive in late Greek. For the word in Plautus cf. Trin. 936 *gr. nugator*, 1024 *gr. fur*, Stich. 570, Pers. 307, 465, 840.

521. bene atque amice, 'thanks very much,' ironical.

meu's. Cf. l. 382, note.

523. ted. This form of the accusative occurs 11 times in Plautine MSS. and is restored by editors in many other places. Cf. *med*, which occurs 15 times, and in C. I. L. I. 54. The history of these forms is uncertain; either they arose from the ablatives *mēd*, *tēd*, *sēd* (Skt *mat*, *tvat*) by confusion, or the *-d* is a stem-forming element, such as would originally be found in compounded words. Cf. Stolz in Müller H. B. p. 344.

526. dabo...pugnam, 'I'll do some damage': cf. Donatus on Ter. Ad. 843, explaining a similar use as *magnam rem facere*. The phrase was apparently semi-proverbial. Cf. Bacch. 270, Capt. 580 (with Ussing's note), Epid. 489, Ter. Eun. 899.

529, 530. illam...ea circumducam, anacoluthon, we expect *abducam*. For *circumducere* with abl. cf. 431.

531. hoce die. The MSS. have *hoc hodie* and *hodie hoc*, but *hoc utrumque*, 'both of these things,' is hardly Latin. For *hoce die* cf. Most. 166, 987 etc.: it is merely a strengthened form of *hodie*.

532. opera, more usually *facinora*, 'acts,' 'exploits,' but cf. Caecil. 167, Afran. 145.

533. Agathocli, king of Sicily B.C. 317—289. In Most. 760 he is classed with Alexander, whom in his unbounded ambition and rapid successes he very much resembled.

536. quantumst, sc. *in omnes dies, quantum est eorum.* Cf. l. 37.

537 seqq. For the formula of this *sponsio*, *stipulatio*, cf. supra 118 and infra 1078.

538. bonum = *aequum*, 'reasonable.' Cf. 870.

540. hisce, nominative, cf. Most. 917. *illisce*, *eeis*, *ieis*, *is* Pacuvius;

magistreis, *leibereis*, *magistris* Inscrr. passim. These nominatives were formed on the analogy of those of the *i*-stems, e.g. **ouie-es*=*oues*. Cf. *βάσει̯-ες=βάσεις, vid. Stolz in M. H. B. p. 333.

541. de conpecto. Cf. Capt. III. 1. 54, from *compaciscor*.

consutis. Cf. ῥάπτειν κακά, δόλον, ἐπιβουλάς; κακορραφίη etc., a metaphor common in all Greek.

548. indice, t. t. of the herald proclaiming the commencement of public games. Cf. Cas. 710, Mil. 986.

549. da...operam, 'be at my disposal.' Cf. Most. 791, infr. 1169.

550. ne quo, lit. 'lest you go elsewhither and....'

552. machinas, lit. 'siege-engines,' cf. Mil. 137, = 'upset the plans you have made.'

553. istac gratia, 'on that account.' Cf. Stich. V. 1. 5: so *ea gratia* Pl. and Ter.

557. non demutabo, sc. *me*, 'I won't change my mind,' 'break my promise,' cf. 568. In Augustan Latin *muto me* or *mutor* is always used.

namque, in affirmation at the beginning of an answer. Cf. Mil. 1218, Capt. 599 etc.: *enim* similarly, Most. 911; *nam* Cas. 182, Poen. 852.

558. clamore, 'you will be dunned with legal outcry long and loud.' This means of summoning a witness or a debtor was called *uagulatio*, it took place outside the house of the person who was to be summoned. Festus (the grammarian, A.D. 150) says *Vagulatio in* XII (*tabulis*) *significat quaestionem cum conuicio*, he then quotes from the XII tables *cui testimonium defuerit is tertiis diebus ob portam obuagulatum ito*. Cf. Curc. 678, infr. 1148, Men. 48, Most. 577, Epid. 119, Aul. 438, where *pipulum* is used of this *uagulatio*.

562. operam dicare, cf. 549, to be at a person's disposal.

567. neque sim facturus depends loosely on *quo* of 566, a harsh anacoluthon; we expect *neque facturum esse*. Ussing brackets 567 and 568 as spurious.

dixeram=*dixi*, as often in Plautus. Cf. Stich. 251, Curc. 638, Trin. 161, Rud. 839, 853 etc.

569. nil etiam scio, παρὰ προσδοκίαν, *iocus ex inexpectato*. For the way in which the audience is addressed cf. l. 389, note.

570. nisi quia, vid. note on 108.

573. intro, sc. into Simo's house.

574. concenturio, 'marshal,'=*colligere*, a military metaphor. Cf. Mil. 815, Trin. 1002.

576. tibicen. This flute-player sat on one side of the *proscenium*, and occasionally exchanged a few words with the actors, especially those playing the slave-parts. Cf. Stich. 713, Cas. IV. 3. 1; cf. the position of the *buffo* in Italian opera. The object of this interlude was to give the actors time to change their dress; cf. Introd. § 9, As. 805. With the exception of these intervals (which are very rare), Plautine and Terentian plays were acted without a break from beginning to end.

580. res perinde sunt ut agas, 'everything depends on the way you do it, and the importance you attach to it.' Cf. Cic. de or. III. 56. 213 *sed haec omnia perinde sunt ut aguntur*, ib. de off. III. 33. 121, Stich. 520, Ter. Heaut. 195.

581. copias. This canticum is full of military metaphors, which are more frequent in the Pseudolus than in the other plays; they were particularly suited for a Roman audience, and may be regarded as quite Plautus' own.

583. maiorum, a *seruus* had no *maiores*, he was *nullo patre.* A stock joke in Latin comedy. Cf. Cas. 395, Pers. 391, Capt. 574 etc. Cf. infr. 590, where Pseudolus talks of his fellow-citizens (*ciues*), although according to Roman ideas no slave ever possessed the *ciuitas.*

585. perduellis=*hostes. duellum* is the older form of *bellum.* Cf. *duis*=*bis*, *Duelonai*=*Bellonae*, *duidens*=*bidens*: cf. Stolz H. B. p. 302. Notice that *duell-* is scanned as one syllable, Introd. § 4.

586. uostrorum=*uestrum*, cf. 185.

587. Ballionem exballistabo. *exballistare* is formed by Plautus to make a pun on Ballio's name, = to overthrow by means of a ballista; paraphrase, 'upset the *bal*ance of....'

589. expugno, we should expect *expugnabo.* Dräger II. p. 674 gives thirteen instances from Plautus (cf. Amph. 714, Men. 1071, Trin. 456), six from Lucr. and three from Cicero (Rep. I. 34, ep. ad Brut. I. 13, pet. cons. IX. 38). Nearly all these instances come under two heads: (*a*) present to express *immediate* action, as here, 'if I storm this town, as I shall in a moment,' and (*β*) parenthetical phrases, e.g. *si uiuo, nisi me animus fallit* etc., which have become so stereotyped as to be unaffected by the construction of the sentence.

590. ciuibus, vid. l. 583.

593. semul is scanned here and 1330 as one syllable (Lorenz). Cf. *uinc(u)lum*, *extemp(u)lo*, *peric(u)lum*, so old Spanish *en-semble*, *ensembra*, Ital. *in-sembre*, Fr. *ensemble*, vid. Appendix B.

596. clueant (cf. κλύω), frequent in the fragments of Ennius, ten times in Plautus, Lucr. I. 120 *per gentis Italas quae clara clueret*, and

elsewhere. The original meaning is 'to be called,' but it often merely =*sum*.

597. ignobilis = *ignotus*. Cf. infr. 969: so *nobilis* = *notus* 1112. Cf. Liv. XXXIX. 9 *inimicitiae nobiles inter eos erant*, ib. XXVII. 35; XXXIV. 4; XL. 45.

598. quid = *cur*.

hinc, from the alley between Simo's and Ballio's houses. Cf. Introd. § 15.

600. rationem capio, 'I conclude' = *ratiocinor*, *instituo*. Cf. Aul. 791 *numerum capere* = *numerare*, Cic. pro Mur. IV. 9 *coniecturam capio* = *coniecto*.

dixit, *-īt* long, the original quantity.

603. nimis etc., 'I should very much like someone to....' *nimis* = *ualde*.

ubi hic together = 'whereabouts here.' Cf. Mil. 9, Rud. 1034, Trin. 873 *in his regionibus ubi habitet*. So Soph. Phil. 16 ὅπου ἐνταῦθα, Ar. Ran. 432 ὅπου 'νθάδε.

604. meus est. Cf. ll. 382, 1126.

605. nouo, scanned as one long syllable, or perhaps two short. Cf. 571, vid. Appendix B, Introd. § 4.

607. hoc praeuortar. Cf. 238, note.

missa habeo almost = *misi*. Cf. Stich. 362 *omnis res relictas habeo*, Bacch. 550 *ille accuratum habuit*. So *habere aliquid partum*, *paratum*, *pactum*, *institutum*, *ornatum*, *deformatum*, *repertum*, *scriptum*, *domitum* (all in Plautus). This usage was so frequent in colloquial Latin that in its derived idiom, the Romance languages, it took the place of the perfect. Cf. Appendix B.

609. conpendium facere, 'to cut short,' 'dispense with.'

compendium (properly a mercantile word, 'that which is weighed together'), = savings. With *facere* cf. Rud. 180, Stich. 198. A more common phrase is *compendi facere* in the same sense. Cf. infr. 1144, Asin. 305, Pers. 472, Most. 57 *orationis operam compendi face*.

610. precator, 'to intercede,' to save them from being beaten, sc. *ne uapulent*. Cf. As. 383, Epid. V. 2. 21.

612. condus promus, in slave-jargon = *qui condit et promit*, 'he who puts away and brings out stores,' ταμίας.

613. atriensem, 'major-domo,' 'hausmeister.' Cf. As. 262, Cas. 439, Cic. Parad. V. 2. 38 *utrum illum ciuem excellentem an atriensem diligentem putaret?* Poen. V. 5. 4.

616. dicis iniuste alteri. Cf. note on l. 27 and add Bacch. 462,

Stich. 345, Poen. 573 *iniuste*, Ter. Ad. I. 2. 16. In later Latin we find *in aliquem* with these phrases.

620. ab illo, 'the slave of.' Cf. supr. 204, Mil. 160, Curc. 408.

militi, so prob. A (Leo). Cf. Mil. 700, Most. 246 *mulieri*. A genuine ablative form, originally *-īd*. Cf. *couentionid airid* (from *aes*) *bonid institutei* in old laws. In Terence, too, we find traces of *-e* of consonant-stems scanned long, vid. Stolz in Müller H. B. II. p. 342.

622. dederat = *dedit*, vid. l. 567 note, and add Amph. 379, 754, 909, 912, Asin. 708, Aul. 625, 757, Ter. Eun. 1030.

623. nouisti, here a true perfect. Cf. Men. 297, 371, Hor. Sat. II. 2. 113 *ego paruus Ofellam integris opibus noui non latius usum quam nunc accisis.*

626. quia, as if the question had been '*how* did you know me?'

627. quoad = *ad quod tempus*, 'by what date.' Cf. Ter. Phorm. 148 *senem quoad expectatis uestrum?*

quŏad is here scanned as a monosyllable. Cf. Hor. Sat. II. 3. 91 *Heredes uoluit? quoad uixit credidit ingens*, Lucr. v. 1033 *sentit enim uim quisque suam quoad possit abuti*, Mil. 1150, Rud. 1073 etc.

628. adtulisti | egomet, hiatus at change of speakers.

630. dato, frequentative of *do*.

631. si quidem = *etiamsi*. In Augustan Latin it usually means 'if as is the case': Greek εἴπερ. Cf. Asin. 316, Curc. 211, Most. 224, Mil. 189.

632. libellam, cf. l. 99 note.

dum tu sternuas, 'in a winking,' lit. in the time it takes you to sneeze.

633. soluta. *Ps.* **uinctam...**, 'there will be a solution.' *Ha.* 'I'd rather keep it tightly fastened up in my purse.' Ps. plays on the two meanings of *soluta*.

634. uae tibi, 'stop your fooling': often used to express disgust at another's nonsensical remarks. Cf. Merc. 160, Mil. 288 *di te perdant.*

tu inuentu's uero. *uero* = *profecto* (cf. Stich. 477, Rud. 794), 'so it seems it was left for you to play havoc with my credit.'

636. ut ne = *ne*, in Plautus especially after *potin* etc. Cf. Epid. 69, Men. 614, Bacch. 747, Merc. 767. Cicero uses *ut ne* 15 times, usually after *uerba petendi*, Livy once, Caesar never. Cf. Dräger H. S. II. p. 292.

637. quasi, sc. *loqueris quasi*, cf. 613.

circumducere, cf. l. 431.

638. -que autem. *autem* = 'on the other hand,' *uicissim*, and occurs not unfrequently after *et* or *que* with a pronoun. Cf. Miles 1143, Poen. 840, 930, Men. 1070, Lucr. I. 1010

quae corpus inani
et quod inane autem est finiri corpore coepit.

639. quid for *quod*, strictly speaking; but in this and similar formulae *quid* always occurs. Cf. Amph. 360, infra 642, 656, 981, Capt. 284, 976, Trin. 889, Rud. 1160, Pers. 622.

For *Syrus* (properly 'a Syrian') as a slave-name cf. *Lydus*. The slave population of both Greece and Rome was for the most part made up of Syrians and Lydians. Cf. Cic. Orat. II. 66. 265.

642. quod missus sum. For the accusative cf. note on 278 *quod te reuocamus*.

644. at enim, 'I daresay, but do you know how the matter stands?'

645. misit reddere = *ut redderem*. The infinitive with verbs of movement, instead of an *ut*-clause, is common in old Latin. Ennius ann. II. 337 *duxit tolerare*. In Plautus very frequent, e.g. Bacch. 351, 629, 895, Cas. 656, Most. 64, Rud. 94, Truc. 402 etc. Only three times in Terence. Not found in classical prose. In the poets not uncommon, e.g. Lucr. IV. 473, Verg. Aen. I. 527 *populare penates uenimus*, Hor. Od. III. 8. 11, Ovid Her. I. 37. In Propertius more frequent, e.g. I. 6. 33 *ibis carpere*, vid. Dräger II. p. 350. These usages are generally put down as *Grecisms*, but it should be remembered

(α) That this use of the infinitive is *natural*, for the infinitive is a verbal noun in the dative, and the dative implies 'corporeal inclination towards a thing.'

(β) The evidence goes to shew that such uses existed in all colloquial Latin, and continued to be used by the people even during the Augustan period.

(γ) The explanation 'Grecism' may be safely applied to some passages in Horace and Propertius, but should not on that account be applied to *all* authors. Cf. Introd. § 7.

650. rediero, 'I'll be back at once,' cf. l. 334.

651. For **symbolus** cf. Argument I, l. 2, note.

654. exemplum, 'copy of it.'

655. quid ni. For the ellipse cf. l. 97, note.

licet, 'all right,' Mil. 535.

657. harpagefeceris, 'lest you play the harpy,' the emendation

of Scaliger for the MS. *harpax feceris*, which Ussing retains, comparing for the adverb λάξ, πύξ, ὀδάξ etc.

658. rapere = ἁρπάζειν, vid. Introd. § 14.

661. deuortar in tabernam, i.e. *deuersoriam*. Most of these hostelries were outside the gate; a good instance is the one at Pompeii.

portam, pointing to it. Cf. Introd. § 15.

662. doliarem, ἅπαξ εἰρημένον.

664. tuo arbitratu, maxime, 'as you like, with the greatest of pleasure.' Cf. Men. 420, Most. 991, 1125 etc.

ut ueni, 'as is natural now that I've just come in....' *ut* is here not quite causal, and yet not purely temporal, but combines both meanings. Cf. Bacch. 104 *nam ut in naui uecta es credo timida es*, supr. 279 *ut occupatus nunc sum* (causal), vid. note ad loc.

lassus de uia. *de*, 'as the result of.' Cf. Cic. acad. post. I, Rep. VI. 10 *fessus de uia*, Gellius XVI. 6. 2 *fessus de aestu maris*. For the frequency of *de* in colloquial Latin and Romance languages, vid. Appendix B.

665. sane in Plautus has often not the meaning which we give to it in Classical Latin of 'we must grant,' 'of course,' but is more strictly the adverb of *sanus* and means 'soberly,' 'rightly,' 'sensibly.' Cf. supr. 496, Amph. 444 *sane sapio et sentio*, Curc. 179 *amare sane*, Cas. 695 *sapis sane*, Men. 778 *sane sapit*.

666. ne in quaestione sis, 'mind, please, that I haven't to look for you.' Cf. Capt. 252, Mil. 1271, Cas. 507, Pers. 52, Cist. 421. Similarly Cic. Att. VIII. 11 D *cum res in summa expectatione esset*.

667. quin = *immo potius*. **sane** in the more ordinary sense 'of course,' 'most certainly.'

censeo, sc. *sic faciundum*.

668. num quid uis. The usual *formula discedendi*, 'do you want me any more?' more fully, Mil. 1079, *numquid aliud me uis?* Cf. Amph. 538, 540, 963, Curc. 515, 524, Aul. 170 etc., Hor. Sat. I. 9. 6

'num quid uis?' occupo: at ille
'noris nos' inquit.

669. operiri, 'get yourself well covered up' that you may avoid a chill, and (thinks Pseudolus) oversleep yourself. Ussing.

671. su͡o, scanned as a monosyllable.

uiatico, lit. 'money for the journey.' Ps. compares himself to a traveller who has travelled out of his way and needs money to get back there.

674. cornu copiae is feminine (*haec*) although it is written in two words, and *cornu* is neuter. Later Latin writes *Cornucopia*. Τύχη is usually represented with this κέρας Ἀμαλθείας in her hand, and sometimes with the child Plutos on her arm.

677. ut...faciam. *copi pectore* is equivalent to a descriptive adjective and is parallel to *gloriosum*, 'I too to shew my prowess, and how fertile in invention I am, how to carry out each point in order to abduct etc.'.

copi = *copioso* according to Varro, cf. Bacch. 351. Its nominative is uncertain: for its derivation cf. *copia*, *co-* + *op-* in *Op-is*, *in-op-s* etc.

680. sic erit, i.e. *sic esse uidebis*. Cf. Ter. Heaut. 1014, Phorm. 801, Eun. 732. The original Greek probably had ἆρα, 'it seems.'

681. doctum = *doctorum*.

682. atque hoc uerumst, 'yes indeed, that's true.'

683. praecellet, indicative present from *praecellĕre*. Cf. Cic. pro Mur. 13. 29, in Pis. 38. 94.

684. For the sentiment Lorenz compares Cic. pro Rab. I. 1 *quamquam hoc plerumque facimus, ut consilia euentis ponderemus et cui bene quid processerit multum illum prouidisse cui secus nihil sensisse dicamus*, Plin. min. Ep. V. 21 § 7 *est omnino iniquom sed usu receptum quod honesta consilia uel turpia prout male aut prospere cedunt ita uel probantur uel reprehenduntur*.

686. frustra ut simus for *frustra esse*, 'to be deceived,' vid. supr. l. 379.

688. *certa mit*timus *dum incerta pe*timus.
686. *stulti haud* scimus *frustra ut* simus.
689. *in lab*ore *atque in dol*ore.
698. *scis am*orem *scis lab*orem.

For similar rhymes cf. Mil. 223 *qua cib*atus *comme*atus, Curc. 297 *et dat*ores *et fact*ores, Merc. 493 *inueni*etur, *exquir*etur, Poen. IV. 2. 19, Bacch. 84, Mil. 710, Merc. 839 etc. Lorenz supposes that such rhymes were common in Roman 'Volkslieder,' e.g. soldiers' songs which were in this metre (trochaic septenarii), and have consequently been introduced by Plautus into his verse. In the later ecclesiastical poets from Prudentius (A.D. 400) onwards, rhyme is very frequent. Cf. such lines as

contra uim mortis *non est medicamen in* hortis.

690. longum loquor. Cf. Epid. 376, 663, Pers. 168.

nimis = 'very.'

691. aurichalco contra, 'if I got its weight in gold.' Cf. Epid.

407 *non carus est auro contra*, Mil. 659 *cedo tris mihi homines aurichalco contra cum istis moribus*, Curc. 201, Truc. 535.

ὀρείχαλκος (*ὄρος*, *χαλκός*) properly meant yellow copper ore, fresh from the mine; popular etymology connected it with *aurum*, and it was consequently written *aurichalcum*.

692. conmentus fui=*commentus sum*. Cf. Amph. *opinatus fui*, Poen. 1347, Mil. 118 *capiunt praedones nauem illam ubi uectus fuit*, ibid. 102, Most. 977. Cf. note on l. 567, *fuerat* for *erat*.

695. eugepae with *porro*.

703. graphicus, cf. 519, note.

heuretes=*εὑρετής*, 'inventor.'

706. rogo=*quaero*. Cf. Plin. Ep. I. 9. 2 *ille me in consilium rogauit;* Ritschl reads *uoco*.

707. ter...trina...tribus, cf. 694 *tris deludam*, a parody of the expressions of Tragedy.

708. demeritas=*quaesitas*, 'acquired by.'

711. paratragoedat=*παρατραγῳδεῖ*, 'out-tragedies tragedy.' Cf. Longinus (A.D. 250), On the Sublime, 3 *οὐ τραγικὰ ἔτι ταῦτα ἀλλὰ παρατράγῳδα* (i.e. pseudo-tragic).

712. contra, 'face to face,' an adverb; cf. l. 691.

porge=*porrige*, 'stretch out.'

salutem, in two senses: (1) to give me greeting, (2) to receive what will save you, i.e. this money.

713. utrum...ne...an. Three particles but only two alternatives; cf. Cic. div. II. 129 *uenit in contentionem utrum sit probabilius, deosne concursarè...an natura fieri*, Nat. de. II. 87 *uideamus utrum ea fortuitane sint an eo statu*, Mart. VII. 7. 9 *ut turba nesciat Circi utrumne currat Passerinus an Tigris.* In these instances *utrum* has not quite lost its old pronominal meaning 'which thing of two' (cf. *πότερον*), but is used to shew that the sentence following it is going to be a deliberative question with two alternatives; cf. Schmalz Lat. Gr. 477.

714. utrumque, another play on words, 'Mr Both, my greetings to you.'

iubes. Ussing's conjecture for the uncertain MS. reading *times*.

715. adtuli hunc. *fero* is rarely used of people as it is here, as it implies carrying; but cf. Cist. 236 *equam adfer*, Cic. Orat. II. 4. 15 *quaecunque uos causa huc attulisset.* Plautus is very possibly ridiculing the slang of the time.

716. The Greek words in the MSS. are corrupt, as is usually the case with Greek quotations, since the copying-slaves did not often know

Greek. Ritschl reads χάριν τούτῳ ποιῶ, which cannot be equivalent to χάριν ποιεῖσθαι, 'to thank a person.' Of the many emendations Ussing's seems best, χαίρειν τοῦτον λέγω = 'I give greeting to this Charinus,' with a play on χαίρειν and Χαρῖνος. Leo reads χάριν τούτῳ ποιοῦ.

717. tam gratiast, 'I'm much obliged all the same.' Cf. Stich. 472, Men. 379, the formula of declining with thanks. *tam* is either (α) comparative, with an ellipse, cf. Hor. Epist. I. 7. 18 *tam teneor dono quam si dimittar onustus*, or (β) = *tamen*, cf. *tam etsi* (= *tamen etsi*) and vid. Festus, p. 300, who says *antiqui tam etiam pro tamen usi sunt.* The latter view seems the more satisfactory.

719. id, i.e. 'that you refuse my assistance.'

722. seruos...ei, anacoluthon; cf. 567 note.

723. os subleui, 'bamboozled him,' an expression borrowed from the custom of painting a person's face when asleep. Cf. Mil. 110, 466, al.

724. spectatorum etc. Cf. Poen. 549, and supra, l. 389 note.

727. hoc caput = *ego*. Cf. *tuom caput* Capt. 229; so Stich. 781, Most. 202, Mil. 325.

731. uisitatus, 'who has not been often seen about here.'

734. a patre Carysto, 'from my father at Carystus' in Euboea. Rich Athenians often lived in some provincial town, but left their sons at Athens. Cf. Corn. Nep. Chabrias 3 *Neque uero solus ille aberat Athenis libenter sed omnes fere principes fecerunt idem...itaque Conon plurimum Cypri uixit etc.*, Lysias XIX. 36 of Conon ἱκανὰ μὲν ἐνθάδε τῷ υἱεῖ ἑκάτερον καταλιπεῖν, τὰ δὲ ἄλλα παρ' αὐτοῖς ἔχειν.

735. quoquam, 'anywhere,' lit. 'anywhither.'

737. debet, vid. l. 536 foll.

739. petaso, a travelling hat with a broad brim, introduced into Greece from Macedonia; it was something like an English 'wide-awake,' but was fastened to the head by two straps, which also prevented it from slipping off when thrown over the back. A *petasus* is figured in Guhl and Koner, Life of the Greeks and Romans, p. 171.

740. Charinus...Copia, 'not a god of scarcity but of abundance,' as if Charinus was equal to *Carinus*, *carēre*, *carus*.

741. ecquid sapit, play on words: (i) 'has he any sense,' (ii) = *ecquid olet* (*sapit*, of taste, savour, then of smell), 'sense' and 'scents' has been suggested as a possible way of rendering the pun in English.

742. hircum. Cf. Hor. Epod. XII. 5 *cubat hircus in alis.*

manuleatam, 'long-sleeved' = *manicatam*, χειριδωτός. Long-sleeved tunics were worn by women and effeminate men, cf. Gell. VI. 12.

Cicero (Catil. III. 10. 22) talks scornfully of *tunicae manicatae*, as also Hor. Sat. I. 2. 25 of *tunicae demissae.*

743. aceti, properly vinegar, then 'shrewdness,' 'biting wit,' = *acerbitas*. Cf. Hor. Sat. I. 7. 32 *at Graecus postquam est Italo perfusus aceto*, cf. Bacch. 402.

atque, 'yes, and what's more.' Cf. Mil. 369, Amph. 755, Cist. II. 3. 24, Epid. III. 2. 44.

745. murrinam, sc. *potionem*, = μυρρίνης οἶνος, a drink which was introduced into Rome from Magna Graecia. It was a sort of mead, but non-alcoholic, and is the same as the *uinum myrteum* which Cato (R. R. 125) mentions, i.e. a sweet drink made from the myrtle (μυρρίνη). Cf. Pers. 87, Plin. H. N. XIV. 93, Gellius X. 23. 2.

passum, 'raisin-wine' made from *uuae passae*, which had been spread out (*pandere*) to dry (or left on the stem) till they had lost half their weight. The grapes or raisins were stoned, dipped in *mustum*, then pressed; from the juice of the first pressing *passum* proper was made, from the second, *secundarium* (cf. δευτέριος οἶνος) *passum*. Cf. Varro de vit. p. R. 1, Plin. H. N. XIV. 82, Verg. Georg. II. 93.

defrutum (perhaps for *defervitum*, sc. *mustum*) ≐ 'must,' unfermented grape-juice, boiled down. The must, if boiled down to two-thirds of its original weight, was called *carenum*, if to one-half, *defrutum*, if to one-third, *sapa;* but authorities vary as to the use of these terms. The result was a sort of very sweet grape-jelly. The loci classici on the subject are Plin. H. N. XIV. 9, Colum. XII. 19, Verg. Georg. I. 269, IV. 296, vid. Smith, Dictionary of Antiquities, p. 1202.

mellam = 'honey-water,' 'mead.'

quoiuismodi = *quoiusuis modi* = *cuiusmodi*. The history of the form is doubtful. Lorenz supposes that it arose through a slurring pronunciation, thus *quoiusuis* = *quoisuis* = *quoiuis*.

746. pantopolium, so A according to Löwe. Other edd. *thermopolium*. Leo confirms *pantopolium*.

747. lamberas, ἅπ. εἰρ., 'you beat me at my own game,' lit. = *scindere atque laniare*, Festus.

748. Simia: for the name vide Dram. Pers. § 14 Intr.

749. turbo, 'a top,' βέμβιξ. Cf. Verg. Aen. VII. 378 *torto uolitans sub uerbere turbo*, Tib. I. 5. 3.

750. argutus, in two senses: (α) clever, shrewd, (β) perf. ptcpl. pass. from *arguo*, 'accused.' 'Has he lots of judgement?' 'Judgements, yes, any amount, and for heinous crimes too.' Or possibly,

'Can he shape a sentence?' 'He's had many a sentence shaped for him.' *Argutus* is properly 'made clear' either to eye or ear, 'distinct'; then of a person whose wits are sharpened, 'shrewd, clever, neat.' Cf. Amph. 883.

751. anguilla; better *anguila.*

752. scitus, 'is he a man of decision?' 'A decision of the people is not more so.'

753. si scias, 'Ah, but if you only knew him!' For the aposiopesis cf. Curc. 321, Merc. 295, Cas. 639, Bacch. 695, Petron. VIII. 15 *si scires quae mihi acciderant!*

754. quid sese uelis. Cf. Aul. 202 *si quid me uis*, Capt. 973 *te uolo*, Capt. 597, 972, Cas. 330 etc.

760. ornamentis, 'get-up,' Amph. 85.

761. exornatum combines two senses: (1) got-up, disguised, (2) well-primed, with his rôle well-learned.

tarpezita = τραπεζίτης, 'banker,' 'money-changer.' Sometimes Plautus has *trapezita*, e.g. Epid. 145, but usually *tarpezita.* For the change cf. καρδία and κραδίη, θράσος and θάρσος, Κροτών—*Cortona*, κρίνω—*cerno*, βραδύς—*bardus*, κροκόδειλος—*corcodilus*, West-English *gert* = great etc.

762. illi, loc. 'there.'

764. liquet, 'is clear,' cf. *liquido* 233. The metaphor is extended in *defaecatum est*, lit. 'has been strained,' 'has settled.' Cf. Aul. 79, Epid. 633.

peruiast. This is the reading of the MSS. (or possibly *peruiamst*). If kept it can only be explained by supposing a substantive *peruia.* Other readings are Ritschl *cor mihi nunc peruium*, Bergk and Lorenz *per uias* with *omnes*, taking the metaphor as referring to a Roman triumph. Leo *nunc perviumst.*

766. aui etc. Cf. Epid. 185 *liquido auspicio exeo foras aui sinistra.*

769. ferat fallaciam, cf. Poen. 195. So *fallaciam portare*, *adferre.* Liv. XXIV. 38 *uitandae non ferendae fraudis*, id. XXIII. 9, VI. 3, where *ferre* = *adferre.*

771—793. This scene is almost undoubtedly spurious, the interpolation of some later actor, mere 'gag' of one playing to the gallery. Such interpolations, for the benefit of the 'baser sort,' are not uncommon, e.g. in the Pseudolus, lines 1079—1086. It is most unlikely that Plautus, after giving us at some length an account of the life in a *leno's* establishment, ll. 133 seqq., would again deal with the same subject,

and in a spirit coarser than is usual with him. Ussing well calls the lines '*scena foedissima et prorsus superuacanea.*'

771. **danunt**, from an old by-form of *do*, a verb of the *-no* class. Cf. *nequinont = nequeunt*, *στόρνυ-μι*, *lino* etc.

773. **corde** = *animo*. *Cor* originally meant the intellectual part of a man; cf. *corde sapere* Plaut. passim, Enn. *egregie cordatus homo catus Aelius Sextus.*

775. **uelut** = 'for example,' Most. 159, 862, Curc. 682 etc.

776. **ministeriis**. Corssen and Fleckeisen for MS. *miseriis*; **praefulcior**, lit. 'I am used as a prop for,' makes some change necessary. *ministeriis* is scanned *minstriis*. Cf. Curc. 369 *ministrabit*, Stich. 689 *ministremus*, Epid. III. 3. 39, Oscan *minstreis*. So *fenestra = fenstra*, **monestrum = monstrum*. We find a further stage of development in Umbr. *mestru = ministri*, *festra* Ennius, *mostrum* (from which the dimin. *mostellum*), *mostrare* Plaut., *Alliesis = Alliensis*, *Hortesia* etc. This reduction of the nasal was a peculiarity of colloquial Latin.

782. **perbitere** = *perire*. For *bito* cf. l. 255.

The pres. inf. is here used for the future. Cf. As. 439 *aibat reddere*, Capt. 194 *quo ire dixeram*, Most. 621 *dic te daturum ut abeat*. Th. *egon dicam dare*, infr. 1119 *aibat arcessere*, Stich. 391 *negabam uendere*. So Lucr. I. 726 *hic Aetnea minantur murmura flammarum rursum se colligere iras*, Cic. ad Att. I. 1. 1 *eo ipso tempore quo...proficisci...dicebat*, not unfrequent in Cicero's letters, and in Caes. B. C. e.g. III. 8. 3. Further instances in Plaut. As. 604, Most. 1114, Men. 526, As. 597, Ter. Eun. 520, Heaut. 724. Schmalz says that 'the pres. inf. is used in such cases to shew that one hopes that an action of which one knows nothing has already begun and is still continuing,' Lat. Synt. p. 484. But it is probable that in colloquial Latin, as is shewn by the instance from Most. 621, both constructions were used with little distinction, the infinitive being undefined and timeless, the notion of futurity being sufficiently expressed by the verb. It will thus be parallel to such instances in Greek as Il. III. 366 *τίσασθαι ἐφάμην*, Ar. Nub. 1141 *δικάσασθαί φασί μοι*, where, in spite of Madvig's elaborate criticisms in Adv. Crit. 156 foll., the aorist seems used without *ἄν* to express the future idea.

786. **fructus fullonius** etc. Unintelligible as it stands, as we do not know from what the metaphor is borrowed. Other readings are *fucus* and *fluctus*. The joke is obscure and probably obscene.

789. **qui**, 'whereby my hand may be heavy,' i.e. money.

794 foll. This scene, which is merely an episode necessary to give

time for the action of the play, is thoroughly Greek, and was probably taken directly by Plautus from some Greek original, probably not the same original as that from which the main fabric of the play is taken. In both the Middle and the New Comedy scenes made up of the jests (*σκώμματα*) of cooks were very frequently introduced, so much so that *σκωπτικός* was regularly applied to cooks in comedy, and their jests, *σκώμματα Μαισωνικά*, were regarded according to Athenaeus (180 A.D.) as a most important part of a comic poet's stock-in-trade. The cook of comedy is usually distinguished for his bombastic talk (*ἀλαζονικὸν δ' ἐστὶ πᾶν τὸ τῶν μαγείρων φῦλον*, Athen. VII. 290, cf. *multilocum gloriosum*, l. 799), his great wisdom in cooking and other arts, *ζωγραφία, ἀστρολογική, γεωμετρική, ἰατρική*, are mentioned as amongst his accomplishments in Athenaeus, and lastly for his lying and thievish propensities, cf. 842, 854 etc. For other Cook-scenes in the Palliatae cf. Curculio 2, Mercator 781, Aulularia 272 sqq.

795. forum coquinum = *μαγειρεῖον, τόπον ὅθεν μισθοῦνται τοὺς μαγείρους* Poll. IX. 48, *macellum* Plin. H. N. XVIII. 11. 108. The Athenians had no cooks attached to their households but hired them. These hired cooks were mostly Sicilian slaves, whom their masters let out for the day or longer; they brought their own utensils (*ornatus, pompa*) and were usually accompanied by assistants or pupils (*discipuli*).

796. hominem coquom. Cf. 961 *minus malum hunc hominem esse opinor quam esse censebam coquom.* Similarly *seruus homo* Ter., *seruus histrio* Cic.

799. Orcus = *Dis*, cf. Most. 484, Poen. I. 2. 131.

800. ut esset...qui coquat. For the sequence of tenses, which though unclassical is frequent in Plautus, cf. Amph. 192 *praemisit ut nuntiem*, Mil. 131 *dedi mercatori qui ad illum deferat*, Poen. 606 *quasi tu...oraueris...ut commostraremus locum...ubi ames*, Capt. 997 *upupa qui me delectem data est*, Bacch. 352 *ita feci...ut reddat*, Amph. 484, 745, Cist. I. 3. 20, Asin. 426 etc. The strict sequence of tenses did not exist in colloquial Latin, 'the tense is decided by the point of view which is at the base of each individual sentence,' and which of course varies just as the human mind varies. The strict *consecutio temporum* is the result of the strong desire for uniformity in the Roman mind, that desire for *law* which shews itself in their language as well as their constitutions. Cf. Müller, Handbuch, p. 494.

cenam mortuis. *cena feralis, τὰ τρίτα, τὰ ἔνατα*; a meal consisting of eggs, salt, lentils, beans, anything with pods (*siliquae*), hence some-

times called *silicernium*, offered to the dead on the third or ninth day after burial (cf. *nouendialis cena*). Cf. note on *bustirape*, l. 362.

802. istoc pacto, sc. *esse*, 'that sort of fellow.' Cf. Cist. 47 *necesse est quo tu me modo uoles esse, ita esse*, Poen. 1401, Rud. 1253 *nullus erat illo pacto*.

804. si eras, 'if you were really, as you say you are, a cook,' not a thief. For the mood cf. 287. Leo suggests *probus*.

805. praeter, lit. 'beyond,' here 'apart from,' 'aside from,' a rare local sense of *praeter* for which there is little parallel.

808. quia enim, 'because indeed,' *enim* strengthening the *quia*. Cf. *at enim*, *enimuero*, cf. l. 31 *immo enim*. *enim*, just like *nam*, with which it is closely connected (cf. *eheu*, *heu*, *ehem*, *hem*, so *enim*, *nam*), is in old Latin an *asseverative* particle; in Plautus it never means 'for,' and in Terence it only occasionally has that signification.

811. hoc, 'on this account'; cf. Gk. τῷ, cf. 646.

812. drachmis sunt, 'may be hired for a drachma' each; about a franc, 10*d*. For *esse* = 'to be worth,' 'to cost,' cf. Liv. XXIX. 37 *sextante sal Romae et per totam Italiam erat*. For the plural, where we expect *drachma* or *drachmae* (gen., cf. Truc. II. 6. 8), vid. Men. 288 *porci ueneunt nummis*, i.e. *nummis singulis*, cf. Liv. IV. 15. 6, Aul. 108, Gellius XX. 1. 45 (from an old law) *libras farris*, Suet. Ner. 37 *horarum spatium*.

813. nummo = δίδραχμον, a double drachma, about 1*s*. 6*d*. Cf. Aul. 440, Men. 288, Epid. 55.

For *quisquam* following *nemo* cf. As. 145 *nihil quicquam*, Bacch. 1029, Merc. 498, Cic. Orat. I. 30. 134, Ter. Eun. 227, 1032.

815. prata, 'whole meadows'; rough vegetables he considers should be nauseous to a delicate palate.

816. qui, 'that by their means,' cf. 487.

818. coriandrum = κορίαννον, an umbelliferous plant, the seeds of which were used as a condiment, Plin. H. N. XIX. 123.

atrum holus, more usually *olusatrum* = either ἱπποσέλινον, large parsley, or σμυρνίον, 'Alexanders,' *smyrnium olusatrum* Linn.

819. rumex, 'sorrel,' 'dock,' Plin. H. N. XIX. 184.

blitum = βλίτον, 'spinach,' Plin. H. N. XIX. 123, a thin tasteless sort of plant; hence *bliteus* as a term of reproach = *iners*, *inutilis*. Cf. Truc. 841, Cas. 700.

820. laserpicium. The Greek σίλφιον, *sirpe* or *laser*, 'assafoetida,' was used largely as a medicine but also as a condiment. It was the main export of Cyrene, and a representation of the plant is found on several Cyrenean coins. Cf. Rud. 630, Plin. H. N. XIX. 38.

821. **scelera**, an adj.; cf. Curc. 234, supr. l. 446.

822. **exstillent**, properly of the drops which fall, here transferred comically to the eyes. Cf. Ter. Phorm. 975 *lacrimis si exstillaueris.* For the fact cf. Columella (A.D. 50) X. 122 *seque lacessenti fletum factura sinapis.*

824. **strigibus**, 'with screech-owls'; these birds, like the mythical vampire, were supposed to devour the heart and entrails, and suck the blood, of young children and the dead. Cf. Ov. F. VI. 133, Plin. H. N. II. 39, Petronius 63 and 134, Hor. Epod. V. 20. The *ĭ-* of *strĭgis* is short usually, here scanned long, possibly by some confusion with *strīga*, a witch.

825. **exedint.** For the optative vid. l. 14.

826. **hoc**, cf. 646, 811.

827. **quom**, with indic., cf. l. 477. **suum aluom**, in later writers *aluus* is fem.

830. **utere** = *uteris*, 'do you use.'

831. **qui** = *quibus.*

832. **audacter**, 'you may assert it confidently.'

833. For the sentiment cf. Philemon Stratiot. 24

> ἅπαντες οἱ φαγόντες ἐγένοντ' ἂν θεοί.
> ἀθανασίαν εὕρηκα· τοὺς ἤδη νεκρούς,
> ὅταν [μόνον] ὀσφρανθῶσι, ποιῶ ζῆν πάλιν.

836. **cepolindrum.** This and the following condiments are pure inventions; comically formed words and probably taken direct from a Greek original. For such absurdities in the mouth of a cook cf. Athen. XIV. 659 *μάλιστα γὰρ εἰσάγονται οἱ μάγειροι σκωπτικοί τινες ὡς παρὰ Μενάνδρῳ ἐν Ἐπιτρέπουσι, καὶ Φιλήμων δέ πού φησιν*

> Σφίγγ' ἄρρεν' οὐ μάγειρον εἰς τὴν οἰκίαν
> εἴληφ'· ἁπλῶς γὰρ οὐδὲ ἓν μὰ τοὺς θεοὺς
> ὧνπερ λέγει συνίημι· καινὰ ῥήματα
> πεπορισμένος γάρ ἐστι.

838. **Neptuni pecudes** = *pisces*, cf. Liv. Andr. 5 *lasciuom Nerei simum pecus.*

840. Leo *hapalocopide aut cataractria*, altera mollis tundenti altera fortiter confringenda.

844. **feruont** = *feruunt*, from *ferŭere*, which is probably older than *ferūere.*

845. **dimissis manibus**, 'with hands out,' i.e. with hands swinging now in front now behind, 'at full speed.' The attitude is common in

vase-paintings of runners, cf. Maccoll and Harrison, Greek Vase-paintings, pl. XXVII. In Greek the phrase is *παρασείειν τὰς χεῖρας*, or simply *παρασείσας (φεύγειν)*, Ar. Eth. N. IV. 3. 15, Probl. V. 8. *dimissis manibus* occurs also Epid. 447.

Ballio's play on the words is not very clear, it seems to be this, 847 *odos dimissis manibus?* i.e. 'a smell hasn't any hands'; the *coquos* corrects himself and says '*dimissis pedibus*,' which appears to be a phrase used of the crucifixion of slaves. Cf. Mil. 361 *dispessis manibus patibulum ferre.*

Ussing regards ll. 847—848 as actor's gag now unintelligible.

851. istacine causa, i.e. to cook for Jupiter, not me.

nummum, cf. 813.

852. fateor. Note the length of *-ōr*, cf. *uocōr* 1211, *loquōr* Amph. 559, *legōr morōr* Rud. 1248. In old Latin this seems to have always been the scansion. Historically, *legōr* seems to have been built from *legō*, on analogy of *legitur* and *legere*, which are forms supported by the Sanskrit. Cf. Stolz in Müller H. B., p. 360. *legor* does *not*=*lego se.*

853. opera adpareat, 'I take care that my activity is manifest in the house to which I have come as hired cook.' Cf. Cato, R. R. II. 2 *opus adparet*, cf. Ter. Eun. 311 *fac sis nunc promissa adpareant.*

855. postulas=*uis*, 'expect.' Cf. Trin. 972, Most. 249, Asin. 506 etc.

856. miluinis, i.e. *rapacissimis*, the kite, *mīlŭŭs*, later *mīluŏs*, being taken as a type of voracity. Cf. Men. 210 *miluina*, sc. *fames.*

857. coquĭnatum, we expect *coquīnatum*, cf. *coquīnum forum*, and Aul. 400. Fleckeisen reads *coquĭtatum.*

863. progredimino. For this old imperative form of the second pers. cf. *opperimino*, *arbitramino*, *praefamino*, Plaut.

868. conquiniscet. Cf. Cist. 484=to stoop down, *ὡς ἀποπατῶν*, Ussing. *-quino* possibly connected with *κινέω.*

869. priuos=*singulos.* Cf. Lucr. V. 274 *priuas mutantur in horas.*

873. Peliam, so Cic. Cat. III. 23. 83 *me haud facile quis retraxerit nec tanquam Peliam recoxerit*, but the usual tradition says that it was Aeson not Pelias. Cf. Ov. Met. VII. 164.

874. uenenis, 'potions,' 'drugs.'

877. immo edepol uero, 'nay, to be sure, by Pollux.'

For the combination cf. *immo equidem pol*, *immo hercle uero*, *immo ecastor uero.*

878. istuc coquinare, 'that one lesson in cookery,' i.e. to be

hominum seruator, 'to preserve men.' The *seruator* of l. 877 is picked up by *seruem* in 879, = *ut obseruem*, 'to observe you.'

880. nummo = *drachuma.*

882. scilicet, 'of course, rather.' The etymology of the word is *sci; licet*, 'know; you may do so,' 'let me tell you.' The Latins themselves seem to have derived it from *scire licet*, to which of course it corresponds in sense, and in Lucretius we find the full phrase *scire licet*, and also *scilicet*, used as its equivalent, II. 469 *scilicet esse globosa*, cf. Cic. Att. V. 11. 7. *uidelicet* (*uide*, imperative; *licet*) has the same history.

884. ita;...**ut**, anacoluthon. *ut* merely means 'as,' beginning a new sentence, and is not consecutive. Cf. Mil. 207, Most. 139.

887. digitos praerodat, i.e. they will eat their own fingers in their anxiety to get all the meat they can. Cf. Aristoph. frag. *ἐπεὶ παράθες αὐτοῖσιν ἰχθῦς ἢ κρέας κἂν μὴ κατεσθίωσι καὶ τοὺς δακτύλους, ἐθέλω κρέμασθαι δεκάκις*, Alexid. *ἐὰν παραθῶ σοι προσκατέδει τοὺς δακτύλους*; similarly *περιτρώγειν τοὺς δακτύλους*.

892. nimium tinnis, 'you're chattering frightfully.' Cf. As. 445, Cas. 228.

895. subolem, 'this young imp.'

896. sublingulo, a word formed for the occasion; it contains two ideas: (α) 'under-scullion,' lit. 'under-licker,' *lingere*, (β) *sub* and *lingua*, an underling who backs up his master with his tongue, by his words.

898. ita, 'so true is it that,' referring to the whole contents of the following sentence. Cf. Mil. 1254, Bacch. 28.

902. in hunc diem, cf. 549.

903. interuorteret, cf. l. 542, Arg. I. 4 note.

907. profecto is here used in a dependent sentence. Cf. Mil. 186, Curc. 426.

913. cauere cum aliquo = 'to take precautions in dealing with anyone.'

stulte = *parum callide.*

915. eccillum = Fr. *celui*, vid. Appendix B.

uerbeream statuam, 'that whipping-post statue.' Pseudolus wishes to emphasise two things: firstly, Simmia's grand statuesque airs (cf. *magnifice*), secondly, that he is a worthy subject for stripes (*uerbera*), which he will probably feel as little as a statue would. Cf. Capt. 946 *uerberea statua*, Pers. 185 *uerbereum caput*, As. 360 *ulmeus*.

922. cluear = *uocer*, cf. 596 note. We expect *clueam*, but cf. Pacuv. 194 *sed hi cluentur hospitum infidissimi.*

925. **ea**, 'which we wanted.'

931. **explicatam dabo**, 'I'll set the matter straight.' Cf. Appendix B.

934. **qui potest**, sc. *fieri*. Cf. Amph. 586, Most. 368 *non potest*, Aul. 267, Mil. 1363, Pers. 579 etc.

935. **occidis**=*enecas*, 'you upset me.' Cf. Hor. A. P. 475, and eight times in Plautus.

quom rogitas, cf. 477.

936. **quoque etiam.** For the Plautine redundancy cf. Men. 1136, Amph. 30, 81, Trin. 1048, Pers. 743 etc., Cic. Verr. III. 88. 206.

937. **antidibo**, 'I shall get the better of.' Ussing's reading for *an* ...*diro* of A.

940. **habet**, sc. *se*, 'it fits.' For *habere* with adverbs cf. Cic. Att. V. 11 *belle habere*, so Aul. II. 8. 2.

944. **adcurassis**, cf. l. 14, note.

945. **memore**, edd. *memor*, =*memoriter*, 'with a good memory.'

946. **meditati**, used passively.

947. **hic homo**=*ego*. Cf. Trin. 1115, Hor. Sat. I. 9. 47.

949. **metuo**=*uereor*, 'I respect you.' Cf. Ov. Fast. VI. 259 *quo non metuentius ullum*...*ingenium*.

950. **palpum obtrudere**, 'to palm them off on me.' *palpus*=the soft part of the palm of the hand. Cf. *palpari*, *palpatio* etc., used of 'smoothing a person down.'

952. **pulpamentis**, 'tit-bits,' used especially of light food eaten with wine. Cf. Mil. 654 *neque praeripio pulpamentum neque praeuorto poculum*. Cf. Stich. 709, Curc. 90.

957. **animo malest**, 'feels faint.' Cf. Mil. 1325, Epid. 201, Rud. 510.

959. **mala mers est**, 'he's a bad lot,' probably referring to his mask, which in the case of *lenones* was always revoltingly ugly. Cf. Dram. personae, Int. § 14.

960. **prouorsus**=*prorsus*. Cf. Varro L. L. 7. 81.

cedit=*incedit*, cf. l. 309.

quasi=*uelut*, cf. 199, note.

961. **minus malum**...**coquom**, either (1) 'he isn't as bad a cook as I thought,' for *coquos homo* cf. *seruos homo* etc., or (2) 'this fellow is less bad than I thought a cook could be.'

965. **habui numerum**, cf. Aul. 791 *numerum cape*. For the position of the houses vid. plan, Introd. § 15.

967. **quotumas** = *quotas*, cf. 1176.

969. **ignobilis** = *ignota*, cf. note on 597.

971. **recta**, sc. *uia*.

973. **dataria**, 'to be given away' to a *leno* such as you. For the adjectives in *-arius* cf. *praesentarius*, *subitarius*, *lamentarius* etc. For the frequency of their derivatives in Romance languages vid. Appendix B.

974. **nam.** There is a mental ellipse here, e.g. *ne mihi quidem*, 'have you no greeting for me, for...': cf. Asin. 122.

977. Cf. the aphorism *γνῶθι σεαυτόν*.

978. **philosophatur.** Cf. Capt. 283 *salua res est; philosophatur.*

980. **si modo** = *εἰ μόνον* with the optative.

983. **ut uestitu's**, 'from your dress I should imagine you to be a burglar,' *τοιχωρύχος*.

984. Ballio says that even if Ps. came across him in the dusk, when he could not see how shabby his clothes were, yet he would not dare to touch him. Leo otherwise; *noctu* (*quo tempore uestes rapere soles*) *si uidere possis*, *meam uestem non tangas.*

987. **in medio luto**, 'in a hole.' Cf. Pers. 535 *tali ut in luto haeream*, Ter. Phorm. 780.

988. **haeret**, cf. l. 423, note.

989. **imaginem**, vid. l. 2 of Argument I, note.

992. **purus putus**, 'pure and simple,' 'it's he without a shadow of doubt.' *putus* probably means purified; cf. *putare uites* Georg. II. 407, *putare rationes* Cic., *uellus putare* Varro R. R. II. 2. 18.

The adjective very rarely occurs save in the combination *purus putus*, or *purus ac putus*, and must have been borrowed from some antique legal formula. Cf. Nonius 18, infr. 1202.

996. **ita negotium est**, added parenthetically, 'that's what I want you to do.' *negotium est* = *opus est*, cf. Mil. 525, Pers. 692.

998. **exsequi** = *perpeti*. Cf. Trin. 686, Capt. 195, Cic. Att. IX. 12. 1, Phil. II. 22. 54.

999. **notis**, 'acquaintances,' who probably know it. Cf. Cic. Verr. I. 7. 19 *putabam non solum notis sed etiam ignotis probatam meam fidem esse.*

1001. The metre is changed to iambic senarii for the letter. Cf. Bacch. 994, Pers. 501, where a similar change occurs.

1007. **disciplina**, 'custom,' 'habit.' Cf. Cas. 623 *quod haud Atticam condecet disciplinam*, Mil. 187, Merc. 114.

1010. opera, 'in reality.' Cf. Trin. 826, Capt. 424.

1012. calator, from *calo*, καλέω, I call; properly a servant who calls his master, a priest's or soldier's servant, then a servant in general. For the old verb *calo* cf. Varro L. L. v. 27 *dies te quinque calo Iuno Covella*, used of the *pontifex minor* announcing to the multitude (*comitia calata*) at each new moon (*kalendae*) that the nones of that month would come on the 5th day. Cf. Allen, Early Latin, p. 75, Rud. 335, Suet. Gramm. 12.

1013. harpax, an adj.=ἅρπαξ, as it should perhaps be written. Trans. 'a very Harpy.'

atque...quidem, cf. Mil. 370, Bacch. 219.

1015. simitu, in inscriptions sometimes *simitur*, perhaps for *simitus*, Cf. *intus*, *subtus*, an old abl.

For *sim-* cf. *similis*, *simul.*

1017. si arbitrarem...misissem. Note the variety of tense. The imperfect implies that he still thinks him unworthy.

For the active form *arbitrarem* cf. Epid. 207, Stich. 144. For other verbs, active in Plautus, deponent in Cicero, vid. 493, note.

1018. des, abducas. Note the parataxis for *si des*, *abducere licet.*

1023. erga, in a hostile sense, cf. Tac. Ann. II. 2.

1025. capsit, cf. l. 14 for the form. Trans. 'if he gets a chance of doing me a bad turn.'

1026. *uolo*, sc. *illi malus esse. illi* ἀπὸ κοινοῦ.

1027—35 are bracketed by Ussing as a mere repetition of 1022—25.

1032. aduenat. Cf. Ennius Hecuba *euenat*, in Plautus *peruenas*, *conuenant*, *attigas*. These forms are conjunctives of the weak presents of the *-ĭ*-class of verbs, whilst *euenunt* is a weak present indicative. Cf. Brix on Trin. 41, Ritschl, Mil. Introd. 162.

1035. conligatis uasis. The ordinary phrase is *colligere uasa*, used of soldiers preparing to start. Cf. Liv. XXVII. 4. 7, 8, Cic. Verr. IV. 19. 40, Liv. XXII. 30.

1038. cautos custodes, 'my wary warders.'

1041. dentatum, 'big-toothed.'

1042. flentem facit, cf. 325.

1044. faxo amplexabere, cf. l. 49, note.

1045. desedisti, 'sat doing nothing.' Cf. Bacch. 235, Ter. Hec. 800.

1046. retunsum, 'my heart is blunted by beating against my ribs.' Cf. Cas. 389.

1048. ubi perconteris me, 'by asking me at such a time as this you have got an opportunity for your crafty tricks.' We should expect the *ubi* sentence first.

1049. militariis, so the MSS. *militarius*, a by-form of *militaris*. Lor. conjectures *milliariis*, 'league-long.'

1051. triumphi cantharum, 'the wine-bowl of victory' in Charinus' house.

1054. scelerum, cf. 821, 446, note.

1055. abducere, cf. 905.

1058. per deridiculum, 'to make a laughing-stock of him.' Cf. Truc. 262 *per ridiculum*, Cic. Off. I. 37. 134.

1059. si conuenero, 'if I meet him.'

1060. ut conuenit, 'as was agreed upon' by Pseudolus and Simo; there is a play on *conuenero* above, perhaps 'as these two thought meet.'

1062. promiscam, 'that with him I may share my gladness and make him glad.' Festus and Varro mention the form *promiscam* for *promiscue*, cf. *clam*, *palam*.

1063. quid rerum. For the colloquial pleonasm cf. Aul. 54, Men. 777; so *uana rerum* Hor. Sat. II. 2. 25.

1064. Pseudolus is compared to Ulysses who took the statue of Athene (*Palladium*) from the citadel of Troy. Cf. Bacch. 953 sqq.

1069. instipulatus, 'which Pseudolus undertook to get from you.'

1076. stipularier, 'there is no need for me to make a stipulation according to the formula you have set.' For the *sponsio* cf. 539 foll. With *concepisti uerba* cf. *conceptis uerbis*, l. 1056.

1079—1086 are bracketed as the interpolation of some actor, because line 1067 makes the question *conuenistine hominem* absurd; the lines are moreover weak, and might very well have been a stock piece of 'gag' of some actor.

1081. nugas theatri, 'stage-rubbish.'

1082. pueri, 'slaves.'

1085. nec recte, 'uncivilly.' This *nec* indefinite is distinct from the copulative *nec*, and equals *non* in old Latin. Cf. XII tables *ast ei custos nec escit*, ib. *quod nec manifestum erit*, Verg. Ecl. IX. 6 *quod nec uortat bene;* occasionally in Livy and Tac., and in late Latin, especially African Latin, very frequent. For instances in Plaut. cf. Asin. 154, 468, Bacch. 116, 729, Most. 235, Poen. 519. Cf. Schmalz, Lat. Gramm. p. 461.

1092. obsignatum symbolum, cf. 651, where *epistula* is applied to *symbolus*, vid. also l. 2 of Argument I.

1095. bonan fide, 'do you tell me that in good faith?' i.e. 'in earnest.' Ballio answers, 'what have I to do with good faith?' For a similar play on words cf. Aul. 765, Pers. 486, Most. 655.

1096. contechinatus, for *techina* = τέχνη cf. *drachuma* = δραχμή, and note on 87.

1098. in Sicyonem. Prepositions with names of places are common in Plautus; cf. Bacch. 169 *in Ephesum*, cf. Curc. 341, 562, Mil. 113, 386 etc. Cf. Cic. Att. VII. 3. 10 *uenio ad Piraeea, in quo magis uituperandus sum quod homo Romanus Piraeea scripserim non Piraeeum... quam quod in addiderim; non enim hoc ut oppido praeposui sed ut loco*, vid. Ussing on Bacch. 169.

1100. det nomen, 'give in his name as joining the colony of "the Mills".'

Mola, or more usually *molae*, = the corn-mill driven by slaves; for the custom at Rome of intending colonists giving in their names, vid. Liv. I. 11. 4, III. 1. 6 etc.

1102. nisi, 'only,' vid. note on 108.

1103. nequam, 'worthless,' indeclinable, prob. = *ne-aequam*. Cf. As. 305 *malus nequamque*. Its opposite is *frugi*.

1104. nihili, 'absolutely good-for-nothing,' a stronger expression than even *nequam*.

officium facere inmemor. This datival infinitive, denoting the direction in which the adj. exerts its activity, is just parallel to the verbal in *-ui*. Cf. Bacch. 62 *istaec lepida sunt memoratui*, and a somewhat similar dative is found in such expressions as *propitiandis numinibus accendunt altaria*, Plin. H. N. XV. 135. The construction is not found in Terence, or in classical or silver-age prose; thus adding another piece of testimony to shew the closeness of Terence's language to Cicero rather than Plautus. The infin. with adjs. is however common in all the poets of the Augustan age.

1105. ilico = *in-loco* (*in *stloco*), 'on the spot,' at once.

1107. luxantur, ἅπ. εἰρ. = *luxuriantur*, according to Festus, 'men who riot.'

lustrantur, Nonius *lustrari dicimus et scortari, a lustris*, 'live in wanton revelry.' Cf. Cas. II. 3. 26 *in lustris iacere*.

1110. teneant etc., 'nor is there a fragment of honest disposition in their composition, unless it be the disposition of supporting themselves by shameless devices.' The text is corrupt here. For *tenere se* cf. As. 593, Merc. 1005.

1112. nobilis = *notus*, vid. 597, note.

1117. Leo reads *nam in taberna usque adhuc, si ueniret Syrus, cui dedi symbolum, mansi, uti iusserat.*

1119. aibat arcessere, 'said he would call me.' Cf. note on 782, where similar instances are given.

1123. hoc, sc. *ostium*, cf. 1142, Trin. 870, Amph. 1013.

intus, 'from within,' = *ἔνδοθεν*. Cf. Amph. II. 2. 138, Mil. 458, Bacch. I. 1. 62, Ter. Eun. IV. 6. 25.

1125. amittat = *dimittat*, not uncommon in old Latin, e.g. in Plautus it occurs fourteen times.

1126. meus est, vid. 382, note.

1128. admordere, 'get a bite out of him,' i.e. cheat him of some money. Cf. Aul. 824, Bacch. 1146, As. 338, for similar expressions borrowed from hunting.

1132. malum quod = *κακόν τι*.

1136. aetatem, 'their youthful desires.'

1138. qui neque tibi etc. This is probably proverbial of 'a dog-in-the-manger,' cf. Trin. 350 *equidem nec tibi bene esse pote pati neque alteri.*

1141. praedatus ibo, if the text is correct, is a colloquialism for *praedabor.*

bona scaeua, 'a good omen.' *scaeua* is properly the fem. of an adj. *scaeuus* = on the left, Gk *σκαιός*, and we should expect it to be used of bad omens especially; in colloquial Latin however it is used of any omen. Cf. Cas. 810 *caninam scaeuam*, 'an omen taken from a dog,' As. 264, Stich. 462, 673, Cas. 892. Festus and Varro also mention the word.

1144. fac conpendi, cf. note on l. 609.

operam quaerere, i.e. *quaerendo* or *quaerendi.* For the complementary infinitive representing an object in the dative case cf. Aul. 333 *ne operam perdas poscere*, Men. 241 *operam nunquam sumam quaerere*, 230 *quid modi futurumst quaerere*, Epid. 708 *defessi quaerere*, Trin. 76 *te uidere...aegroti*, Merc. 285 *occupatus dare operam*, 806 *defessus peruenarier*, Most. 1154 *quiesce hanc rem petere.*

This use of the infinitive is confined to old Latin. Later authors from Livy onward use the gerund: thus Lentulus ad Fam. XII. 14. 7 writes *neque defatigabor permanere*, but Apul. Flor. 7 *fatigaberis admirando.* So Liv. *perseuerare negando* etc. Cf. Schmalz in Müller's H. B., p. 481.

1146. cauere ab, usually of people, e.g. 901 *cauerem a Pseudolo*, but cf. Rud. 833 *cauere a crasso infortunio*, Cic. Fin. V. 22. 64 *a ueneno cauere* etc.

curuo is obscure, why 'crooked'? possibly an allusion to the common slave-punishment of breaking on the wheel. Leo takes it of a cudgel, *scipio*, = ἡ καμπύλη, cf. Rud. 833.

1147. in hunc intende digitum, i.e. *medium*, *infamem*, Persius II. 33, or *impudicum* Mart. VI. 70; with which insulting and obscene gestures were often made, cf. Mart. II. 28, Juvenal X. 53. The sense is 'turn your abuse on this fellow, not me.'

1148. For this legal outcry cf. note on 558.

1149. libella, vid. 98, note.

1151. accipias. The subjunctive has here its optative force; it is not necessary to actually supply *uolo* from the *uis* in the preceding line.

si = εἴ ποτε, 'on the chance that.'

1152. lectae numeratae, asyndeton, 'in hard cash and duly counted.' Cf. Bacch. 969, Poen. 593, 712.

1153. hoc, although *minae* has preceded. Cf. *id* Bacch. 1026 of *ducenti nummi*, Epid. 115 *quadraginta minas...illud*, Trin. 403, Cic. Att. IV. 15. 7, XI. 11. 2.

iussit...ut, cf. Amph. 202 *iubet sententiam ut dicant suam.* The subjunctive after *iubeo* without *ut* is much commoner, Most. 914, Men. 935, Stich. 397 etc. Both constructions are rare in classical Latin.

1161. diem multum esse. Cf. *ad multum diem*, *multa luce*, *multo mane*, cf. Introd. § 15.

1163. quid agimus, deliberative; cf. Mil. 249, Most. 355 *quid ago?* Cicero also uses this colloquialism in his letters, e.g. Att. XVI. 7. 4 *quid respondemus?*

1164. iuxta cum, 'those who are absolutely in the dark know as much about it as I do.' Cf. Aul. 674 (Ussing) *iuxta mecum*, 'as well as I' = *una cum me*, so Sall. Cat. 58 *iuxta mecum omnes intelligitis*, Mil. 236, Pers. 250. *iuxta* is an *adverb*, and is exactly paralleled by such uses as *pariter*, *aeque mecum* with the same meaning.

1168. commune, 'we ought to share it.' *Ball.* 'Oh no, you may have all—the punishment.'

1169. operam dare for 'pay attention,' vid. 549, note.

es auctor, 'what do you advise me to do?' Cf. Poen. 408 etc., Cic. Fam. VI. 8. 2 *quid sim tibi auctor?* For the accusative after *auctor* vid. note on l. 278.

1170. exploratorem, 'this spy.'

ludos facere, with accusative, vid. note on l. 142.

1171. donicum, originally *done-cum*, 'up to the time when.' Cf. *undique* from *unde-que*, **done* being a lost preposition as in *quan-done*, Celt. *do*, Slav. *do* = until. *donecum* produced *donec cum* = 'until the time when...,' *cum* was then omitted just as in English 'the time when' is omitted, cf. Germ. *bis* for *bis dass*. Vid. Zimmermann in Wölfflin's Archiv v. p. 569.

1172. sequere = letter for letter the Greek ἕπε(σ)ο, through **sequiso*. Cf. Stolz, Lat. Gr., p. 258.

1174. in patria mea, 'where I come from,' so in next line.

1175. carcerem patriam tuam, 'the prison—where you come from.'

1176. contumeliam etc., proverbial. Cf. Hes. Op. 721 *εἰ δὲ κακὸν εἴπῃς, τάχα καὐτὸς μεῖζον ἀκούσαις*, cf. Eur. Alc. 704, Hom. Il. xx. 280.

quotumo die, 'in how many days,' cf. 967.

1178. isti = *iuisti*.

quamuis pernix = *tam pernix quam uis*. Cf. Trin. 380, Bacch. 339 etc.

1179. ubi suram aspicias, 'if you only saw his calves—you would see he can wear very heavy shackles,' a *παρὰ προσδοκίαν*, *iocus ex inexpectato*.

1186. emittis, sc. *ex aedibus*.

1188. meret, 'earn,' i.e. for how much is it lent to you by its owner? Cf. Hor. A. P. 345 *hic meret aera liber Sosiis*.

elleborum, the cure for madness; the best kind grew on Anticyra, an island in the Aegaean. Cf. Hor. Sat. II. 3. 83 *danda est ellebori multo pars maxima auaris: nescio an Anticyram* etc., Ep. II. 2. 137, Juv. XIII. 97 *si non eget Anticyra*, Hor. A. P. 300 *tribus Anticyris caput insanabile*, Sat. II. 3. 166 *nauiget Anticyram*.

1189. demeret, cf. *meret* in 1188.

1198. nullius coloris hominem, lit. 'a man of unknown colour,' i.e. 'whom I know so little that I couldn't say what colour he is.' A proverbial expression. Cf. Cic. Phil. II. 16. 41 *et quidem uide quam te amarit qui albus aterne fuerit ignoras*, Catull. 93, of C. J. Caesar,

nil nimium studeo Caesar tibi uelle placere,
nec scire utrum sis albus an ater homo.

So Phaedr. III. 15. 10, Apul. apol., p. 482.

1202. purus putus, cf. l. 992, note.

1203. adueniens with *extemplo*, 'directly I came.' Cf. Epid. 361, Poen. 651.

1207. hominem, the accusative of exclamation or specification. The important position which the accusative case acquired in late Latin is shewn by such uses as *hic quiescunt duas nostrates* (Inscription from Africa), and the fact that Romance language forms regularly come from the accusative, e.g. *pied=pedem*, *nuit=noctem*, *rien=rem*. Similarly the Latins in transferring Greek words to their language usually took the accusative, e.g.

Ἀκράγαντα	= *Agrigentum*,	Ἀκράγας nom.
Τάραντα	= *Tarentum*,	Τάρας nom.
Ζάκυνθον	= *Saguntum*.	
κρηπῖδα	= *crepida*,	κρηπίς nom.
ἀμφορέα	= *amphora*,	ἀμφορεύς nom.

1209. exornauit, 'suborned.'

1210. nam, before this there is an ellipse, e.g. 'there's trickery somewhere.'

1214. nisi mirum est, 'unless something unforeseen occurs.' Cf. Caecil. 255.

1215. edepol ne. These two asseverative particles together occur twenty-five times in Plautus.

1216. perfrigefacit, ἅπ. εἰρ., cf. *contabefacit*, l. 21.

1217. mira sunt ni, 'it's a wonder if it isn't Pseudolus.' Cf. Amph. 278, Capt. IV. 2. 25. Both *mira sunt* and *mirum est* are frequent in Plautus. For the plur. cf. Verg. Aen. I. 669 *nota tibi*. Ussing.

1223. moriri. For the form cf. Asin. 120 and about seven other passages in Plautus, Enn. *si uiuimu' siue morimur*. In colloquial Latin most of the *-io* verbs of the 3rd conjugation had also forms in *-īre*. Cf. *cupīret* Lucr. I. 72, *fodiri* in Varro etc.

1227. dedas, i.e. for punishment.

1229. modicis, ironical, 'the nice little sum of 20 minae,' 'trifling' compared with what you have lost.

1232. peregrinos etc., 'I will settle the demands of outsiders first.' A parody of the statement of the praetor in court.

1233. centuriata. According to the XII tables *de capite ciuis nisi comitiatu maximo iudicari non licebat*, Cic. Legg. III. 19. 44. Cf. Aul. 692, Truc. IV. 3. 45. Ballio regards himself as already *capitis damnatus*.

1235. ne exspectetis, addressing the audience.

1236. ita res gesta est, 'things have gone so ill with me,' cf. Most. 641, 718 etc.

1238. **emortualem**, ἅπ. εἰρ., 'a death-day'; Ballio resolves to commit suicide. Cf. Rud. 221, Bacch. 848 *exanimalis.*

1239. **tetigi**, cf. 121, 'I hit him hard.'

1241. **alio pacto...quam in aliis comoediis.** The actor speaks here from the author's point of view and takes the audience into his confidence. Cf. note on ll. 389, 724.

1245. **dolum Troianum**, i.e. the wooden horse.

1247. **quid hoc?** etc., 'What's this? Is this the way I am to be treated?' cf. As. 126.

1250. **seruiundum est**, 'I must let you have your own way I suppose.'

1251. **luctator**, in the original probably ὑποσκελίζειν was used, 'to trip up,' *supplantare*, a metaphor borrowed from wrestling. Cf. Cic. Off. III. 10. 42.

1252. **habeo madulsam**, 'I am drunk'; *madulsa* is an obscure word possibly connected with μαδᾷν, cf. Fest. Ep. 126.

1259—1261 are considered spurious by Ussing and are consequently omitted.

1263. **propinare** with *proxumum* in 1258.

1264. **morologis** = μωρολόγοις, 'tedious,' cf. Pers. 50.

1265. **lemniscos**, 'ribbons' attached to the garlands = ληµνίσκους. Cf. Liv. XXXIII. 33. 2, Cic. Rosc. Am. 100 *palma lemniscata.*

1266. **dapsilis**, 'in abundance,' cf. 397, note.

1268. **sumpsimus** = *insumpsimus*, 'we spent.' Cf. Ter. Ad. 287 *hilare hunc sumamus diem.*

prothyme = προθύμως. Cf. Mil. 212 *euscheme* = εὐσχημῶς; similarly elsewhere in Plautus *basilice*, *musice*, *cynice*, *patrice*, *ineuscheme*, *more* (μωρῶς), *pancratice*, *athletice* etc.

1274. **me intuli**, 'I struck an attitude,' cf. 915.

1275. **Ionica.** Cf. Hor. Od. III. 6. 21 *motus doceri gaudet Ionicos*, Stich. 769, Pers. 823 etc.

1276. **palliolatim amictus**, 'with my cloak put on,' i.e. with his *pallium* over his shoulder. Cf. Fronto de Oratt. IV. 1. 9 *histriones cum palliolatim saltant.* Similar adverbs from later Latin are *cuneatim*, *cunctim*, *discretim*, *coaceruatim* etc.

1277. **partim**, 'most of them'; we expect a stronger word. Ussing conjectures **perpetim* = *perpetue*, Lorenz and Leo *parum*, i.e. *da capo*, *encore.*

1280. **naenia**, 'there was an end of my performance.' *naenia*, properly a dirge, *carmen quod in funere cantatur ad tibiam* (Festus),

then = *finis*. Our metaphor is 'to sound the knell of.' Cf. Truc. 215 *naeniam dixit bonis*, Bacch. 884.

1281. prax *ὀνοματοποιητικῶς crepitum ventris significat*. Ussing.

1283. uoluptati, 'everyone was delighted; in return for my fall they gave me the wine-jar.'

1285. crapulam, 'my headache,' *κραιπάλη*.

1286. conmemoratum, supine, = 'to remind of.'

1287. aliquis nuntiate, constructio *κατὰ σύνεσιν*. Cf. Most. 110 *aperite aliquis actutum ostium*, Merc. 908, Epid. 399 *exite aliquis*, Merc. 898, Men. 674 etc.

1290. cum corona, i.e. just returned from a feast, cf. 1265.

tuom, 'your slave.'

1291. libere, 'this at any rate is free and easy enough.' *libere*, opposed to *tuom*, i.e. *seruum*, of prec. line.

1295. in hoc, sc. *Pseudolo*.

spes, the hope of recovering his money.

1298. cur adflictor, 'why should I be knocked about?'

1301. interdius, 'in daylight.' The usual form is *interdiu*, but *interdius* occurs also Aul. 72, Capt. 723, Most. 436. So *dius* = *diu*, Merc. 850.

1306. Massici montis in Campania, on it were the best vineyards of Italy, cf. Hor. Od. II. 7. 21

obliuioso leuia Massico
ciboria exple.

1307. fructus, 'vintages,' cf. Cic. Leg. Manil. VI. 15.

hiberna, the winter hour was shorter than the summer hour.

1309. celocem onustam, 'guiding your loaded barque.' Cf. our phrase 'half-seas over' of a man in Pseudolus' condition, cf. Asin. 256.

1316. ius = *iustum*, 'your request is reasonable,' cf. Epid. 26.

1317. negabas. We can find no reference to this in the play.

1318. hunc hominem, i.e. *me*. Cf. Capt. 334, so ὅδ' ἀνήρ in Soph.

1320. uae uictis. Although Festus says that Brennus' *uae uictis* passed into a proverb (cf. Liv. V. 48), here the isolated position of the words makes such an explanation improbable.

1322. me, here ablative, 'that I should ever come to this....' Cf. *quid me fiet?* etc.

1325. non audes = *non uis*, cf. 79, note.

1328. habeo tergum, sc. on which you may vent your wrath, cf. Asin. 317.

1329. age sane, i.e. if you want to test the endurance of your back you shall do so.

1330. quod te iubeo, vid. note on l. 13.

1335. solent, i.e. *uocare*, 'invite me.'

1336. sultis = *si uultis*.

1337. in crastinum, sc. *spectaculum*, 'invite you to come to-morrow to a new play.'

The Megalesia in 191 B.C. extended over several days, on each of which most probably scenic representations were given, vid. Introd. § 11.

CRITICAL APPENDIX.

THE following are the variations of the more important manuscripts, mainly as given by Ussing:

A = Ambrosian palimpsest.
B = Vatican MS.
C = Decurtatus (Heidelbergensis).

INCIPIT PSEUDOLUS. PROLOGUS *BC*; *sequuntur vv.* 1—2 *fabulae; tum* PSEUDOLUS *B*, PROLOGUS *C*; *sequitur Argum. I.*

1 milles *B* 2 pheonicum *C* 3 reliquo 4 har pacē binominus fuit caculā *C* 6 si nimiae

Argum. II. om. BC

4 absoluit 8 ad praehendit 12 Adfert minas quinque 13 subditicio 14 sycophantacie cacula 15 uiuo Seudolo

1 Exporci exsurger *B*, exurger *C* 2 scaenam *A*

P PSEUDOLUS SERUUS C CALIDORUS ADULESCENS *B*

4 miseria & etam *B*, misera eam *C* macerant *BC* 6 et te respondendi 12 id *om. A* 13 ipseudole *B* 16 id *om. A* m.oantidhac *A* 18 P. Idem PS. *om. B* fac *BC* 19 Iubabo *A* te *om.* 24 aliā aliā *C* Ludis me *BC* 25 Sibulla *A*, sibilla *BC* 27 clementer *C* 28 conscriptā *C* 29 PS. *om.* habentque gallinae *BC*, habent quas gallinas *A* 31 C. Immo *B* 32 C. At *B* 33 CA. *om. C* hinc *BC* 34 non *om. C* 36 cubat *BC* 37 CA. *et* PS. *om. B* quantust *C* 38 CA. *om. C* 43 Salutem mittit *BC* ex te *A* 45 Peri *B* nunquam *B* ipseudole *B* 47 PS. *om. B* ligneă *C* ueis *A* 51 perege *C* macedonico *BC* 53 abit *BC* 58 Qum *B* 61 perligam 62 quo mea

63 P. Lege *B* 64 PS. *om. B* 65 suauis sauiatico *B*, suauis sauiatio *C* 66 amantium *C* corporum *B* 68 *abest a BC* 70 Harum *BC* ibi dea 72 mihi intestauit ibi est 73 scibi *BC* 74 simimules *B* 76 Qum *B* puniceos *B* 77 exputant *B* 79 ades 80 C. Eheu *antecedenti versu* P. Heu 81 inueno *B* mutuum pseudole 82 CA. *om.* 82 *sq.* ullust. C. eheu Ille 84 adtuas 85 thensauros *B* uostra......t *A* 86 hodie iam de me est *BC* qd *B* potes nunc mutuam *BC* 87 darem *B* mihi unam *BC* 88 ē si 89 quidē a *BC* CA. *om. B* 90 CA. *om. C* 92 n̄ (*pro* si) *C* dederim *BC* 94 defrudes *B* drachmam *A*, drachuma *C* 97 Qui *B* 98 quo in haec *C* 99 libellae 100 PS. *om. C* 101 drachmis *AC*, dracmis *C* argentes *B* 102 prouare *B* 103 in crebrum legas *A* 104 non *om. B* 105 aut hæc mea 107 unde *bis B*, *ter C* 108 futurus est *BC* 111 turbelas *A* 112 sunt omnes spes *C* 116 affecturum *B* quo *BC* 117 C. obsecro hercle. P. *BC* 118 Dauisne 120 neces *B* tibi prius *C* 122 Dicite semper *om. BC* potes *BC* 125 Oculum utrum anne in *BC*, Utr...nin *A* 127 populo *C* 129 nec *B* 130 Sit taceo *B*, si tace *C* hercle obsecro *A* 131 leonis *C* C. *B* 132 penitus periuri *B* capud *C*

LORARI. IV. ET IDEM *B*; *titulum om. C*; LENO CALIDORUS PSEUDOLUS *A* 133 agite ite *BC* 134 nunc quam *B* 135 usurpari usura *B* 136 Neque ego hominis nunquam *A* 137 dum *BC* flagritibae *C* 138 clepe *om. A* 139 harpagabile *B* est fugi hoc est eorum opus *BC* 140 ut induellis lupus *BC* oveis quam hos domi linquere *A* 141 aspicies 142 edicionem *B* aduertitis *C* 144 sunt *C* 145 atque *C* cumpanica *C*, campaca *B* 146 consilia *BC* 147 heri a me dexteram *C* 148 praediti neglegentes ingenio inprobo *BC* 151 Hoc uideas alias *A*, Hoc uide sis ut auas *B*, hoc uidisset sis at alias *C* 152 *post* 153 *ponit A* 153 qua *B* hoc *om. A* 154 Qui *BC* 155 me eque *C*, me . quo *B* 156 igere *A* scito *B*, cito *C* 158 LO. *om.* BA. *om. C* uos quoque estis plagis omnes 160 abi *om. C* 162 eo reuortor offenda *C* 163 Uorsas praster gastrata *BC* lautaque coctaque omnia sunt *C* 164 omnis uos concebrare *B* 165 釘Paternā *C* gallum 166 Magnūfic *A* 167 atque haec cito celebrate ueniat mihi 168 est praesentinem 170 fui oblitus 174 capitis quaeque suae summo *C* 177 nisi penus annuus hodie conuenit posituauos *B* 178 sitis 179 estis quibus sauia mamilla mellill *A*, mellitae *BC* 180 Manipu-

latim mihi munigeruli *C* iam hic adsint 181 usui perhibeo *C* 182 mihi *superiori versui adiungitur* hodie inprobe uino cupidae estis *B*, cupide estis *C* 183 panticesque adeo madefactatis *A*, madefactis *C* simihicsiccus *A*, sim hic siccus *BC* 184 factum est quamqu . nomine *A* 185 Nec actuum *C* 186 *continuatur cum antecedenti* 187 hedyllum *B*, hedillum *C* 188 Quibus cunctis acerui frumenti *BC* 190 et malitiae meae *A*, etiam familiae *BC* atque adeo 191 me quae *B* 193 E. *B*, *om. C* quae loquitur *om. A* 194—95 *uno versu B* 196 BA. *om. C* aemolos *A* 197 male *om. BC* 198 togeribus *A* onere ubere *A*, oner iuberi *BC* 200 item hodie stringam *BC* 201 profectos *A* 202—3 *uno versu B* 203 iuuenem *C* 205 Qui *B* omnis *B* hinc *A* *Ante* 206 *in A duo versus fuerunt, prior a* Sed, *alter a* Uah *incipiens* 206 Sed *om. A* nimius stultus *A* nimium *BC* 207 *duobus versibus A* Inductus *A* ne illi *BC* 208 prohibet *BC* nolunt *BC* 209 Uah tace *BC* male morigerus male *BC* quo *A* huic *BC* 210 tacere te dicas. B. tu autem 211 xittilis quouis *BC* 212 domo *A* 213 huic cullius *BC* 214 erit *om. BC* 215 faciem *B* 216 hau *A*, aut *BC* 218 quose 219 En excetra *BC* honestos *A* 220 cupiam *BC* etua *BC* 221 Nitidissimum *BC* 223 deuincis *BC* 224 ego cuncta hercle *BC* hodie tu omnia *BC* 225 scelesta haec ut loquor *B*, cælestia hae ut loquor *C* 226 sepe *BC* 227 Ea scisset quo *C* 228 Phenitium hæc ego *BC* 230 phoenici phoenicio *B*, phoenicio *C* inuisus *A*

Novam scenam incipiunt BC, hic spatio relicto, ille cum titulo: CALIDORUS ADULESCENS PSEUDOLUS SERVUS BALLIO LENO

231 audi cere *BC* 233 Bene curassis *BC* 234 mihi hic uolimus *A* et 235 Mittam ego hodie *A* die natalio *B*, die natalicio *C* 238 PS. *om. C* qua aduerso *C* 239 CA. *om. C* iocundum est *C* 240 P. sine. C. modo ego 241 Ego *om.* mane mane ergo 242 concesso *C* 243 Quod *B* habeat quod hoc malum placidis 244 PS. *om.* 245 ocupatus 246 est 247 mihi *om. C* 248 Quid tibi sospitali 249 mortuus est qui situssus est 251 accedamus ac 252 P. perdat *B* at uos ego 254 est *om. C* 255 uiuere CA. *om.* 256 P. omitte *C* 257 inani logistæ 259 dicito *B* 260 He heu 262 magis 264 dius qui estis *BC* ipsius *C* 265 hunc 267 poritiam

268 de stram *B*, dextram *C* 269 P. Non *B* potes *BC* 270 PS. *om.* quod *C* minime *C* 273 a mente 275 misereatur *C* 276 simus 277 uolumus *om. C* prope modo *BC* 278 id ae hoc *C* BA. *om.* 279 confer sum *C* 280 B. *B, om. C* die 283 dedissetis tum *BC* 284 aliquod 285 hic it *BC* 286 prid *C*, di prid& *B* 287 iam abas *B*, iam habes *C* tuum *BC* 289 Surripuisses *BC* 290 periculum est *BC* monstret *B* lenonius est 291 quicquam quā tam 292 possim *C* 293 *post* 297 *ponit A* pheniceo *C* 294—96 *om. A* 294 cum piatate amoru u deo *B* 295 Omnis *B* homines *om.* 296 Metuum CA. *om. C* qui interit *C* 297 saturi poti *BC* 298 redeunt *B* nemine *B* 299 Ab alienis cautiores *BC* nec reddant *BC* 300 miserum *A* repperire *BC* argentiq; hoc *C* 301 argenteria *B* 302 eme *AB*, et me *C* diae *B* 303 fieri possunt *BC* 304 annortum *BC* quina uiceria *B*, quinā uicenaria *C* 305 mihi est *A* 306 Eohan *C* me *C* 307 iustus quicquam *A* 308 Detque usque *BC* quando *om. B* 309 temet *BC* cedes 310 mortumst *A*, mortus est *B* 311 *om. C* quom *B* 312 placet *BC* 313 quom *B* 314 clametare este *B* 316 Di melius faciant *BC* fec hoc quod *BC* balho *B*, balcho *C* 318 aut *om.* 319 operas 320 tactibus *A* 322 BA. *om. C* dies saltem modo *BC* 323 ne perdas me *C* bono animo es *C* 325 uim *B* 326 iam *om. C*, .. m *B* 327 uero opseudole arcessi *BC*, accers. *A* 328 laniosus tego *B*, laniosus te ego *C* 329 queam *BC* 330 BA. *om.* ac ninis *B*, acnimis *C* 331 CA. *om.* ei accerse *A* 332 PS. *om.* currendust *B*, currendus ē *C* 333 duos 335 satius *C* 335 *sq.* Ioui in *BC* 336 istic 337—38 *ponuntur post* 340 BA. *om.* C. quidum? P. 338 ergo *C* emortus *B*, emortuus *C* nequor *B* 339 re non est *BC* P. Qui dum? C. 340 uius *B* 341 P. rogo est *BC* 343 BA. *om.* abeo *C* 344 testinis *B* 345 uendidisti? B. ualde 346 CA. *om. C* 348 hoc *om.* 349 CA. *om. C* Qur *AB* P. libuit 350 Ei *A*, Et *C* adfert *B* occidar *B* atque me 351 occides *C* postius *B* 352 terra tegit *BC* 353 iurauistincte *C* 354 consulis *BC*, consutis *A* 355 CA. *om.* 357 pius sistoc *BC* nummus *A* 358 CA. *om.* adsistera trinsecus 359 atque lite mittas manus 360 CA. *om.* 361 P. sceleste dices *BC* 362 quid pini *B* certe C. *BC* factā 363 Sociofraude *BC* meaec ista *BC* 364 P. sacrilege C. periure 365 Permities *A*, Permilies *BC* 366 bompax *C* populi 367 fraudalente *C* C. cenum *BC*

369 prehibere *B* 370 inpertus sum ingerrimus *C* docta *B* 371 Nunc quid alium *BC* Haec . . id *A*, ecqui *BC* 372 Ten *A*, Te *BC* 373 Sed *BC* dicta dixistis mihi *BC* 374 huc *om. BC* mites 375 summa . i *A*, summæ *B*, summe *C* 376 is non aderit *BC* me *om. BC* 377 quom *B* perdiderim *BC* 378 meum est officium *BC* m . . . *A*, ego *BC* opera *A* 379 est quod *BC* 380 sententia meast *A* postulas *A* 381 CA. *om. C* habis negotii *BC* nunc *om. C* B. paulo *C* 383 similiter ego illum *BC* murtenam *C* quoquos *AB*, quoquis *C* 384 Sed nunc *BC* Caludore *A* operam mihi te *BC* quid *B* 386 usus est *A* hominem astutum doctum scitum et callidum *BC* 387 imperat haec facta *C* 388 est *BC* tempori *BC* 390 adhuc *BC* scito *C*, celeriter *A* 391 CA. *om.* multi *A* certe qui *A* 392 C. Ego istunc ergo *A*, istuc P. ergo *BC* utrimque *BC* delectum *A* 393 Atque *post* multis *ponit A*, *om. BC* illis amicis *A* certust cedo *A* 394 CA. *om. C* PS. *om.*

397 ubi sunt ea? 398 Qui *BC* Quoi nec parati est quicquam certi consili *A*, *ubi sequitur versus:* Neque adeo argenti neque nunc quid faciam scio. 399 accipias habeas *C* 401 tabulas concepit *C* 402 si gentium *BC*, gentium est *A* repperit *BC* 403 Fecit *B* 404 minae *BC* 405 nunc nusquam *A* 407 At incipere *BC*

409 conprimunda uox mihi atque oratio est *A* 410 uerum *C* 411 Quom *B*, quem *C*

SIMO CALLIPHO PSEUDOLUS *A*

415 aut de *BC* 418 solu *B* sermone est omnibus *BC* 421 Atque hoç *A* et *om. C* subolet *BC* 422 *om. BC* 424 Quin commeatum uolui 425 opsa eptastula *BC* 426 CA. *om. C* sauribus *B* 430 istae *C* 432 Forsitan ea tibi *BC* sunt *C* 433 ea uero sunt *BC* mos *om. C* maxume tibi renuntiant *A* 434 uoum *A* 435 PS. *om. C* 436 nequi at enim quam *A* 442 ne tu mirari 444 pater *om. BC* equo 445 Si quis *BC* hic est 446 Scelerum caput hic corrupit mihi filium *A* 447 ille 448 insipientia si *BC* 449 Iram proptu *B* 450 exquaerere *A*

451 Sint *BC* negnes iniquæ *BC*, uera necne quae *A* 452 dimidiust *BC* 453 abscultabo *B* adie 454 aduersem *C* 458 SI. *om B* qui ambas ilicum 459 CA. *om. B* 460 innoxius 466 C. *B* 469 Fax *B* 470 dicia *B* 472 iam *BC* 473 id. *om. A* 475 tu *C* 477 parum ste fides sino 481 Auorte faxis promissis 482 P. Quid ais? S. ecquam *B* nae gar mea est qua *B* 484 C *B*, *om. C* Cetuton kaito itone

gras *B*, ceuton kaito ito negaris *C* SI. *om. C* equas 486 a *om. C* te ego 487 quas a me cognato 488 Fateri di chaytoyna P. Chaitoyionai *B*, fateri Dichaytoyna chaitoyionai *C* 489 calipho 490 resiuisti *B* 491 resiui eloquar 492 praegigni *C*, que gigni *B* 493 suus *om.* criminarit *C*, criminare it *B* 494 SI. *om.* Luberes pristrinum *B* 495 CA. *om.* peccatum est simo immo 496 S. Desiste *B* 497 S. Peccata 499 Pristrinum *B* inmundū 500 pristrinum *B* 501 eamus scitabas 502 Qui aliud *B*, Quid aliud *C* 503 dieculæ 504 C. Quid *B* 506 numnum *B* 507 Nunc quam 508 uinos *om.* 509 C. tu mea *B* P. strenue 510 S. Sex cludito *B*, Excludito *C* 511 C. Certe 512 absitteris *B* feceris facinus *C* 513 Faciam. S. si *B*, Faciam si *C* abstuleris 514 PS. *om.* 516 *proximo postponitur* 517 præditur 518 ut 521 nunc nam meust 523 Studie te dauscultu *B*, te auscultā *C* 524 P. *C* 525 C. *C* 526 commerabilem *B* 527 emabe *B*, eme ab *C* 529 tus quam natus *B* 530 lepidele nomen S. quid ē *B*, lepidule nomen S. quid ē *C* 531 P. Effectum hodie hoc *B* 532 aut *C* 533 rei 534 causa est 535 pristrinum *B* unum quidem diem modo 536 quantus est 537 lenon *B* 540 se *om. C* conseserunt *B* 541 conpacto *C* 542 circumuertant 543 audeam facere *B*, audeam dicere *C* 544 conspectis lue *B*, conspecti siue *C* inimus 546 litterae calamo *C* 549 PS. *om. B* capho *B* 551 heri constitueram 554 Lubidost in ludos *A* 556 dixi *BC* 557 SI. *om.* 558 multom *B*, multum *C* flagit habere *B*, flagito abere *C* 559 amouemini *C* 561 Flat *B* uos *B*, Nos *C* PS. *om.* 562 CA. *om. C* 563 adero *BC* 565 facinora promittere *BC* 566 Quin *BC* 569 Cum *C* id *om. BC* 572 id *om. A* et *BC* 573 inro 575 *om. BC* 576 intera *B* 577 PS. *om. C* ueniunt *BC* 579—81 *duobus versibus* stultitia si *BC* 582 ubique *B* cum hostibus *BC* 583 Malorum meorum *BC* 584 Me *BC* fraudulentia *AB*, fraudulenti *C* 585 uincam facilem *A* perfidis *BC* 586 uostrum 588 hoc die 589 Atque ut hoc si expugno *A* 591—93 *duobus versibus* 594 me esse ut sioant *B* 597 ignorabilis *BC* 598 uelit *BC*

CACULA *et* SERUOS *om. A*, *totum titulum C* 600 Ui *B* 601 habitat cuius sit 602 mae *B* 603 Nimis uelim *antecedenti versui addit B* quid mihi *B* ballion 604 Sitace est hic *C* me *om.* 606 princirio *B* illa omnia missa 608 HA. *om. B* Hostium pul stabo *B* 609 putandi 610 peccator *B*

611 e oballio *B*, est oballio *C* 613 HA. *om.* atriensen *C* 616 dicas *BC* 618 procundam *C* 619 illi *C* secum solus *BC* quiais *C* 620 militite *B*, milite *C* macedonico *C* 622 ero meo *BC* minas dederat *C* 623 sed dubito me *C* 624 quidem *C* athenis *BC* 626 PS. *om. B* hic *BC* 627 retulit 629 Tibi hercle *A* diem *C* 630 accepto expenso et 631 suppremi *C* promptas *AB*, prompta *C* thesauros ioui *C* 632 PS. *om.* strenuas *BC* 633 P. Res uinciam *B*, untiam *C* 634 iuuentus *C* forcilles *B*, forcillas *C* 635 soli *om. C* 636 aui *BC* arbitentur *C* 639 Surus *A*, Sirus *C* 640 Surus *bis A* 641 domi est tuus *C* 642 quo *BC* hic *BC* P. quicquid 643 PS. *om.* 644 erit solutum si *om. BC* sin *BC* 645 erus misit non *BC* ecerto *B* 646 febrin *BC* hoc *BC* 648 negotiosus est 649 censabo *B* 651 symbolumst *A*, simbolum est *BC* 652 equidem ut qui 653 Suam huc quom alebat *B* 653 reliquid HA *om.* 655 H. Quid P. dato ergo istum simbolum ergo *BC* PS. *om.* 656 arpax *B*, harparx *C* hapax *B* 657 hoc *C* audibis *A* intro ni *C*, *lacunam habet B* qui *B* 658 soleo acie *BC* 659 Poltem uito *BC* ahenea exscedibus *BC* 660 ista *A* sin *BC* orem *BC* Sure *A*, scyre *B* 661 HA *om. B* deuortor 662 diabolia recludam *B*, dioboliare cludam *C* grassam chyrsidem *B* 663 accersas *A* 664 arato bitrio *C* 665 nolo *BC* S. sane *B*, Sisane *C* 666 tibi *C* 668 Nunc quid 669 Iubes siste *B*, iube si te *C* si consudaueris *om. B*, *add.* pseudolus *Ante* 670 SERUOS. C *B*, *om. C et sine intervallo A* 670 Diimortales *B* aduenienti *C* 671 reduxit *C* 672 Nam ipsa mihi oportunitas *BC* nonportunitas potuit *C* mihi *om. BC* 673 cauata est *BC* 674 copiast 675 dolori falliciae *B* sunt hic sunt sicophanice *BC* 677 ut *om. BC* faciam ut copi *B*, faciam ut *C* 678 quique *BC* 681 hominem *B* sola *om. C* 684 ubi quid discimus cautum *C* 685 quo 686 scimus cum quod 687 syt *B* 688 uenit 691 auricalco *A* 692 meum *om. C* 693 pepistula *B* 694 ludam *A* mihi dedit *C* 695 Euge par pari CALIDORUS CHARINUS PSEUDOLUS *AC* 697 eloctus *C* 699 faciam *C* *Sequuntur in BC duo versus:*

CA. Quom hec tibi alia sum elocutus uis scires si scis de simbolo.
CH. Omnia inquam tu modo quid me facere uis fac ut sciam.

702 ducisse *B* istinc 703 Nouus si mihi est *BC* 704 His esse *BC* 705 sonat *BC* 706 Tete *A*, Iote tete *BC* turanne

rogo *A* Pseudole *A*, Pseudoli *B*, Pseudolus *C* 707 quo iter *BC*, quoiper *A* modis me tria 708 tribus ter demeritas *BC* 709 malitiam et per *BC* fallaciam *BC* 710 obsignato ad te attuli *BC*

711 CH. Illic homo est P. C. Confer 712 CA. Contra paliter. P. por claudaciter *B*, *lacuna est in C* bacchium *A* 713 spem neans matrem *BC* 714 actumst? P. quid times? 715 CA. Attuli hinc *BC* 716 charytoιιonolω P 717 CH. *om.* tu quicquid opus est *BC* P. tam graciam *B*, *om. C* 718 sit charine *BC* 719 id *om.* tu *om. C* 720 CH. epistula *B* modo hanc *BC*, hanc *A* 721 CH. aliatust modo est *B*, alienatust modo est *C* 723 accersebat *A*, arcessabat *B* 724 fabule *B*, fabulæ *C* 726 amplexabero *C* 727 tute ego ipsus *BC* uiue 728 CA. Qua PS. *om.* 731 Atque eum, qui non hic usitatus 732 Nunc quid *B* 733 CA. 734 exiit *BC* aediebus *B* 736 lubas *BC* inuentus *C* 737 nam unam huius *BC* 738 CA. 739 opus te *B* chamyde mechaera *B* CH. *om.* 740 PS. *om.*

Dii est *om. A* 741 isti *BC* hic qui aduenit *BC* qui *B*, quid *C* 742 Hirquum *B*, His cum *C* aliis *BC* decet *BC* 743 Equidem homo habet *A*, Ecquid habetis homo *BC* acidissimi *BC* 744 opus sit et quid *C* CA. rogans *C* 745 defructum *B* melinam *B*, mellinam *C* quoiusmodi *A*, quouismodi *BC* 746 hermopolium *BC* 747 me meo *BC* 748 qui CA.

i

749 CA. citus est 750 argutus est? CA. 751 CA. angulas te labitur *B* 752 est scitus *C* CA. citus 753 CA. sci scias *B* 754 aspexeris esse 755 quideles acturus *B*, quis es acturus *C* 756 subditum *B*, subditium *C* 757 quom *B* 760 quom *B* 762 P. prius illic PS. *om.* 764 defecatum si cor 765 Omnes ordines sub *om. C* 768 honerabo mi is preceptissimam *B* 769 hunc *C* *Titulum om. C* 772 idem *C* 775 Uellit *C* 776 praefulgior 777 ullum inuenire 778 curet 780 Interminatus tam inimo 782 Tum 783 quia *B*, qua *C* 786 potantus *B* 787 ille relego 788 male eum metuo 793 ecum *B*

ducet *C*

Titulum om. C, B BALLIO C COQUOS *B* 795 coquinum est 796 si ego *C* pelorem 798 Magis *om.* gloriosum sinsulsum inutilem 799 hunc ad se 800 mortui *C* 802 CA. *C in tota scena* 805 alius 806 auaritia ego sum factus 807 meo te *C*

808 exemplo 809 Ne 812 sent *B*, essent *C* miserrime nemo *B* 816 hoggerunt *B* 818 foeniculum *C* alium *B*

820 lasarpici *BC* 821 senapis celera cum illis *BC* 822 extilient *B*, exilient *C* 823 libico quint com *B*, sibi coquint cum *C* 825 Uiuas *A* 826 qolunt *A* 827 herba *B* huius in sinum *C* malum *A*, saluum *BC* 828 essu *A*, esum *BC* 834 quisessit
i
habunt *B*, quis esit habunt *C* condidero *BC* 835 cocilendrum *A* patinascindidi *BC* 836 sipolindrum *BC* maecidem *C* sauecaptidem *B*, sauccaptidem *C* 837 Eaepse *A*, Eae ipsae sese *BC* 838 Aec *B*, Aee *C* neptum *B* 839 ciomalindro *A*, cicimandro *B*, cicimdro *C* 840 Haut hapalocopide *A*, Aaud hapalopside *B*, aut hapalopside *C* aud *B* cactaractria *B*, catactri *C* ad *B* 841 Diique quom *B* 842 istis *om. BC* oms̄ *C* 843 Sinescis *BC* i *om.* 844 feruent *BC* 845 demissis pedibus *BC* 846 modorem 847 pedibus *BC* 848 Quidem *BC* C. quiam demissis *B*, BA. quia demissis *C* manibus *BC* 849 nūquam *C* is coctis *BC* 850 Id *BC* . i *om. C* 853 oppera *B* 854 ueni *BC* 855 coquam *B* 856 Nisi *om. C* 857 BA. *om.* quoquinatum *A* te re *BC* 858 *sq.* Quin . . . . adeo *om. C* quoquas *B* 859 est amedico *BC* 860 properas ammoliri omnia *BC* 862 huic *B* spectaui te otu *BC* 863 hic quo *C* tu *om.* progredimini *C* 868 conquiscet *B* conquiis cito simul *BC* 869 prius 870 possim *BC* doce *om. A* 871 Bonum *om. BC* te ad te me *B* 872 te hodie *BC* 873 meoeappeliam *A*, me deapelleme *B*, me de appellem me *C* 874 mendicamento *C* 875 rursum *BC* 877 Inmo *B* seruator magis *BC* 878 B. Ehem mane, quanti *BC* 880 si non credis ne *A* 881 tu *om. BC* 882 BA. *om.* 883 CO. *om.* tu illos 885 suaui *om. BC* condim *BC* 887 Ipse *A*, Ipsos *BC* dictos *B* 888 BA. *om. B* quoiquam *om. B*, quicquam *C* conuiui *BC* 889 Gusta *BC* 890 It *B* uestra *B* 892 BA. *om. C*, C. *B* tinnis non taces *B*, tinnis non places *C* 893 Em illic *BC* habiet cenam quoque *BC* 894 quittuis *A*, C. quin uis *BC* et 896 quoqui *A* sublincio *BC* 899 Iam 900 fecit 902 Neu fide me *B*, neu fidem ei *C* 903 possit *B* 904 firmiter *BC* 907 pseudole *C*

PSEUDOLUS SIMIA *A*, *om. C* (C *pro* SIMIA *B*) 908 quicquam *A*, dii mortales *BC* 909 Calydorum *AB*, callidorum *C* serutum *B*, seruum *C* 911 quid 913 malos stulte *B* 914 habiit uoluit ego hodie *BC* 915 heccum *B* uti ut *BC* 916 Ehem *BC* 918 Ipsu . . *B*, ipsuc *C* iam *om. BC* cur ego quo *BC* 919 moneat *BC* 922 Stratiocus *BC* esse homo cluear *A* P. iam

BC occeptum stagi. nunc quid *BC* 925 PS. *om. B* 927 SI. *om. C*, P. *B* 928 atiet quia *C* 931 Si *BC* 933 ipse *BC* eum esse *BC* 934 aut tumet quid *BC* 936 SI. *om.* dolis atque *om. C* 937 *om. BC* 938 PS. *om. C* 939 satis condedit *C*

940 At uide ne titubes *ex* 947 *adscita.* 941 PS. *om.* dii mortales *B* diunt 942 est 943 tum *C* 944 quantibi *B* accurasses *B* 945 immemoram *B* memor 947 Probus hic est *Versui additur:* PS. At uide ne titubes. S. Potin ut taceas (*ubi* Ad *A* ude *B*, tude *C* poti num *BC*) 948 dii amment *B* fundes 949 simiam magnifacio *B* 951 te hodie *C* accipeam *B* 952 unguentis 953 aperit mulier lepida tibi sauia super uiaque decet *C* 954 accipis effici *B*, efficis *C* 955 carnifex me 956 sit sito stenonis *B*, sit ostenonis *C* 957 PS. *om. B* si tace *C* PS. *om. B* 958 Q. quid iam. S. *B* 959 ipsus *om.* mercist P. 960 Non prorsus uerum ex transuerso

BALLEO *C* IDEM 962 crathum et et *B* 964 dolos ego et *B*, dolos et ego et *C* 965 porta ad proxumum *A* 966 iusseras 967 quo tum has *C* incerto *BC* 970 SI. *om.* faciem *B* quot quer *B* 971 BA. *om.* mea directa *C* 972 hirquinastas barba 973 SI. *om.* 974 BA. *om. C* S. iam probi 975 SI. *om. C* hoc *om. B* nonuisti *B*, non uidisti *C* 977 quisquis ipse esse *A*, ipsu sese *BC* 978 PS. *om. B* 979 Legorupam *B* impium *B*, implum *C* peiiurum *A*, peiurum *B* improbum *BC* P. me *C* 980 mea *om.* cognamenta *B* 981 scibinego 982 istum *BC*, sum *A* quaeritas tune *BC* 983 est perforor *BC* paretum *C* 985 SI. *om. C* Serus *B* multa *B* 987 BA. *om.* homo qui iussit *B*, homost quis sit *C* SI. periit tuto 988 auttumas *C* 989 eiius *A* 991 et *om. BC* oho *BC* polymaceroplacides 992 mutus *BC* Polumacaeroplacidi *A*, P. polymaceroplacides *B*, *C* (*in quo pro* P. *spatium est*)

993 tibi me recte *BC* 994 polymacheroplacide ne locutus *B* 995 Sed quid *BC* 996 pelligere *C* negotius *B* 997 mihi emittere 1000 SI. *om. B* epistulam ergo 1001 epistulam *om. C*

1003 Imaginem 1004 simbolum est 1004—5 *inverso ordine A* 1007 baltio 1010 operam *BC* 1011 Qui *B* 1012 callator *C* 1013 Tunes saphax *B*, tune es saphax *C* BA. *om.* 1014 B. *praefigit C* 1014 *sq.* accipiet Quo meo *B*, accipiet Cum eo *C* 1015 simit *B*, simul *C* multe rem *B* 1018 SI. *om. B* 1019 SI. *om. B* rego

PSEUDOLUS *om.* 1021 similia *B* 1023 ergasme *B* 1025

ceperit capsti mihi *om.* 1029 transeant 1031 fiant *C* 1032 adueniat *C* 1033 habierit *C* quom *B* 1036 expectata 1037 aut fugiat 1038 uicia aut os *B*

S. SICOFANTA *B*, *C tituli loco spatium habet* 1039 phoentium *C* 1040 *bis scribit C* 1042 quile nunc *B*, qui lenonem *C* 1043 te esse duco te 1044 Calydorum *B* amplexauere *B* 1045 quam diu 1046 retuntust o pugnando *B* 1048 percuntetis *B*, percunctetis *C* 1049 Quin hii metimur *B*, Quin hic metimus *C* 1050 ne qua 1051 *om. C* *Tituli spatium C*, *om. B* 1052 Hahae *A*, Hahe *BC* demum mihi *BC* est loco *BC* 1053 habiit *C* 1054 Iubet *A*, Libet *BC* 1057 mauellem me *BC* 1058 dericulum *C* 1059 conuero *B* 1060 pristinum *B*, pistrinum *C* 1061 uenitat *B*, uentrem *C* 1062 promisca *B*, promiscua *C*

Ante 1063 *B*: S SIMO SENEX. E EIDEM. DU 1063 Visso *A* quirerum *B*, quiserum *C* meum *BC* sulixe segerit *B* 1064 Iam nae *B* ballcona *B*, balliona *C* 1065 cedo fortunatam *BC* 1066 Simo. SI. quid est *B*, sino. SI. quidem *C* nihilem quod *C* 1067 SI. *om. C* quidem igitur *C* 1069 inde est instipulatus 1071 Si ille hodie 1072 prosit *B* 1073 Rogato hercle obsecro *C* 1075 do *C* 1076 periculumst *C* 1078 hau *B* 1083 aiebant 1084 hau *B* ego *C* 1085 ei *om. C* negrecte *B* 1086 nihil 1087 SI. *om. C* Quid est quid non expecto 1088 numquam a me abducet 1089 SI. Qui dum? BA. *om.* 1092 Et eboh signatum *B* 1093 BA. *om.* 1094 B. Is hau *B* 1095 Bonam fidei *B*, fidem *C* 1096 conthecratus *C* 1098 illam quidem iam inszcyonem *B*, inszionem *C* adduxit 1101 chlammidatus *B*

Titulum om. C cum spatio 1103 nihil imperium eri *C* 1104 Nihil nisi adeomonitus *C* 1105 liberos esse illico 1106 eri . . sui *B* 1107 Luxuriantur habente in omen *B*, habenti nomen *C* 1111 mihi hec locus *B* 1112 Neque *om. C* is *C* 1113 Ego ut mihi Impetratum estet si abest *B*, Ego ut mihi imperatumst etsi ab em *C* 1115 metuiã *C* 1116 Ego...inperatum est *om.* 1117 inter berna *C* 1117 *sq.* adhuc sineret sirus Cui dedi simbolum . mansi ut iusserat (mansit *C*) 1119 alebat *B*, aiebat *C* 1120 iubi *B* 1121 quod *B* 1123 eu...em huc *A*, euocem hinc intus *BC* 1125 A *om. BC* muliē *C* 1126 meust apredaē *B* haec *om. C* 1127 argentum tam *B*, argentum tam etiam *C* iubet *B* 1128 comessurus *A* 1129 datur decet tam *B*, decet tamen *C* 1130 improbi alent augent rem meam mali *BC* 1131 Populi *BC*

improbius uisi sunt *C* 1132 di *om. C* ni sic *B*, nisi *C* 1135 dat at *BC* 1139—40 *personarum notae om.* 1141 si bono ui 1143 HA. *om.* 1145 te ipsus coram praesens *BC* 1146 SI. *om. C* curio *BC* infortuniu *A* 1148 none *B*, non es *C* in clamore *C* 1149 quod 1150 fabulare *om. in lacuna B* 1151 iamsi dudum *C* 1153 ferro *B* 1154 meum *C* 1155 BA. *om. B* Eruus *B* 1157 HA. *om. C* 1158 adduceres 1159 HA. Ita *antecedenti versui iungunt BC* Phonictume *B* 1160 maturitate 1161 die *B*, diu *C* 1162 fiet *B*, *om. C* 1164 iuxta quoniam *B* ignarissimus *C* *Sequuntur in BC* 1207—9 *suo loco redeuntes* 1166 Habesne *BC* 1169 HA. *om. C* 1170 ludo 1171 senserim 1172 BA. *om.* 1174 Num ego dederam *C* 1175 BA. *om.* 1176 HA. *om.* quotum hodie *C* 1178 BA. *om.* Strenui mehercle *B* est homo 1185 I *om. C* malum *C* Ire licebit tamen tibi *A*, tibi tamen *BC* 1186 HA. *om.* reddis BA. *om.* 1187 commemores *BC* 1188 etlebrorum *B*, ellebrorum *C* 1190 HA. *om.*

Quid domiuo? quid socii quid somniatis? equidem *C* Hunc tibi sunt senex *C* 1193 BA. *om.* hoc uero serio *BC* 1194 qua nullo *C* argenti o *B*, argenti *C* 1195 HA. *om.* Quistic *B*, Quid istic *C* 1196 me mulierem abduceres *C* 1197 HA. *om.* 1198 BA. *om. B* 1199 pseudole *B*, pseudolole *C* 1200 adduxisse aliam *C* 1203 extimplo *C* 1205 BA. *om.* tua dedistis 1206 meditatum malest *A* 1207—9 *in BC iam post* 1164 *lecti* 1207 donum B^1 1208 Commentumst B^1, Commentum si B^2 quantim B^1C^1 1209 arcesseret B^1C^1 1212 sycophanthiose *B* 1215 HAR. 1216 BA. 1217 ab *om.* sunt pseudolus est 1218 facile *B* dedistis 1219 HA. *om.* crassus *C* syris *B*, sirus *C* 1221 SI. 1222 actu imst dem etiā *B*, actumst idem etiā *C* 1223 HA. *om.* aut te sina moriri *B*, aut tesin a me moriri *C* argentum mihi *C* 1224 SI. *om. B*, HA. *C* 1225 Auferetur id *BC* 1226 improbris *C* 1228 deliquid uit *B* habere sentiens 1231 ergo hac ad 1232 BA. Quid ego peregrinos 1234 illum 1235 te 1236 angiporta haec certum est 1237 HA. *om.* quantum *om.* 1238 BA. *om.* *Titulum om. A* C. *om. B* 1241 comedis *B* 1242 inultus 1243 ei ultro feram *A* 1244 doctus 1245 ui ixē *B*, uixissem *C* pseudolum 1246 ibi *C*

SERUUS PSEUDOLUS *B*, *nomina desunt in C* 1247 Quod *B* 1248 tacentem 1250 hodie est *proximo versu* 1251 capi-

tat *C* 1253 *post insequentem ponit A* mauditiis digni ah *B*, magnis munditiis *C* 1255 est *om. BC* 1257 uoluptates in hoc omnes 1262 canpharum 1263 micissimam amicitiam 1264 alio odio ibi nec morolongis *C* 1265 Uunguenta *C* lemni cos *B*, lentiscos *C* 1266 de *om.* 1268 pothyme 1272 Corde 1273 me id ut 1274 intulit illis satis 1275 Nime lonica per *B*, lenoni caper *C* 1276 sed palliotatim sic haec incessi *B* 1277 parum *B*, partim *C* 1280 Tibi 1281 Itaque du me mitor proxiam *B* 1284 Commut ollico *C* posui *C* 1285 exi grapulam 1286 Nunc abero aderum *BC* 1287 adesse quis nuntiate . simo pseudolus *BC*

SENEX *et* SERUOS *om. A* 1288 ne 1289 tu uideo *BC* 1290 Quom *B* 1291 Liberae *B* 1292 pertimescet 1294 Sed me hoc *A* 1297 PS. *et* SI. *om.* i *om.* mala crecem *B* 1298 ego me adflictor *BC* ergo in os *BC* 1301 ista haec audacia si te *BC* 1302 ingredere *A* 1303 PS. *C* in os ructare *A* 1304 ei modo *A* 1305 potasse te *BC* 1308 Seddicatamenhaumalemones *A*, Sed dic tamen. P. Hau male mones *BC* 1309 honestam

1310 Quom *B* filio *om. C* perportaui *BC* 1311 probe Cum tuo filio libera occupat Tactus est Ball *A* 1312 *sequuntur in A*: Pessumus homo Mulier haec faci. Omnia scio ut quiq. egisti ordine scio 1318 atque honerem *BC* 1319 sa...n . *A*, statim *BC* 1320 B. uorte *BC et sic postea* umerum *B* mihi *om. BC*

1321 Hem *A* 1323 Heu heu *A* dolores *BC* 1324 auferrenon 1325 Nonne *A* facere hic argenti 1326 Nom *B*, Non *AC* esse hominem *om. BC* 1327 hoc si *A*, sei hoc *BC* et fecissem *BC* 1328 sei 1329 P. Igitur redi *B*, P. Igitur reddi *AC* reddam *BC* 1330 i *om.* lubeo *B* 1331 pius 1336 sed uoltis 1337 crastinam *B*

APPENDIX A.

THE DEVELOPMENT OF CONSTRUCTIONS AS ILLUSTRATED BY PLAUTUS.

A MAN'S mind is full of ideas or combinations of ideas; these he sometimes wishes to impart to others. To do this he has at his command as means of communication (α) gesture, (β) depiction, (γ) language.

Language then is one of the ways of expressing thought. Certain ideas or relations of ideas arise in *A*'s mind which he wishes to express to *B*; these ideas are as it were labelled, i.e. they are words, and we may define a sentence (or breath-group) as 'the linguistic expression of a combination of ideas.' Sentences shade off into many varieties, e.g. command, wish, question etc. A combination of ideas may be expressed by (1) mere juxtaposition of its component parts, (2) gradation according to emphasis (stress), (3) tone, (4) link-words, (5) inflexion; of these the most important is *tone*.

In syntax, simple precedes complex, coordination or parataxis (παράταξις) precedes subordination or hypotaxis (ὑπόταξις), as we see in every language, e.g.

I. I hear: you are ill. Parataxis.

II. I hear that: you are ill.

III. I hear that you are ill. Hypotaxis.

I. The sun shines. We will go a walk.

II. The sun shines, we will go a walk.

III. The sun shines therefore we will go a walk.

IV. Because the sun shines therefore we will go a walk.

(Vid. Schmalz, Lat. Gr. p. 470.)

I. δείδω. μή τι πάθῃσι. I am anxious. Let nothing happen to him.

II. δείδω μή τι πάθῃσι.

I. *fac. ueniat.* Do it. Let him come.

II. *fac ueniat.*

III. *fac ut ueniat.*

And so always; two sentences reciprocally determine each other, and the sentence containing the idea which is most prominent to the consciousness will become the main sentence, the other will be subordinated.

The Latin language had originally three moods: Indicative, Optative, Subjunctive. The optative however was merged in the subjunctive. Note that these three moods could originally be all used independently.

The history of the Latin subjunctive may be approximately thus given

Subjunctive *Optative*

Potential (Cf. Pl. Curc. 632 *quaeratis clamydem*, 'you'll be asking for my cloak next.')

↓

Indefinite assumption with weak future.

↓

Wish — Hortative, Jussive, Optative } according to *tone*.

↓

Concessive

Summary.

Thus we may say that the Latin subjunctive is a mood which could stand independently, conveying the idea of a weak indefinite future where there was any idea of limitation, conception etc., and was thus by nature suitable for subordinate sentences. These subordinate sentences develop themselves by (*a*) tone, (*b*) link-words, conjunctional particles added to strengthen the meaning. An instance from Homer, although properly speaking hypotactic, looked at historically, will make this clear.

Od. xv. 311

ἡγεμόν' ἐσθλὸν ὄπασσον ὅς κέ με κεῖσ' ἀγάγῃ.

We may imagine these stages:

I. ὄπασσον· ὃς ἀγάγῃ, 'he...shall lead.'

II. ὄπασσον· ὅς κε ἀγάγῃ, subjunctive with modifying particle κε.

III. ὄπασσον ὅς κε ἀγάγῃ, ὃς passing from 'he' to 'who,' and κε ἀγάγῃ passing from weak future to a colourless mood of subordination.

So the development of the hypotaxis depends on two factors which gradually change their characteristics: (1) the prominent link-word ὅς changes from anaphoric to relative, (2) the mood changes from weak future to a mere mood of limitation.

To come to the constructions in detail.

Subordinate thought deals with

(α) Intention of speaker; final.

(β) Conditions of action.

(γ) Result of action. Consecutive.

Final and kindred sentences (i.e. modal and constructions of 'fearing') arise from a command or wish, with the aid of strengthening particles, which took on themselves special functions, but frequently retained their old function in other collocations, e.g.

I. *cures*, 'look to it.'

II. *ut cures*, lit. 'in some way or other look to it.'

Cf. Pl. passim *ut te di perduint; ut=uti=*cuti.* From stem *quo-* in *qui, quis* etc. cf. *ubi*, *(ali)cubi* etc.

III. *uide ut cures.* Complete hypotaxis.

Cf. Ps. 49 *faxo scies*, note, 210, 390, 766, cf. Amph. 976 (Ussing's note).

Similarly

I. *uiros mitto. qui hoc facient*, 'will do it.'

II. *uiros mitto. qui hoc faciant.*

III. *uiros mitto, qui hoc faciant*, 'to do it.'

I. *iube. ueniat*, 'tell him. Let him come.'

II. *iube ueniat.*

III. *iube ut ueniat.*

Cf. Pseud. 1054 *iube ueniat*, ib. 1061 *uelim ueniat.*

Cf. Il. II. 363

κρῖν' ἄνδρας κατὰ φρήτρας...
ὡς φρήτρη φρήτρηφιν ἀρήγῃ.

ὡς (Idg. *i̯o*, Skt. *ya-*) originally = 'in this way,' then 'in which way.'

ne sentences.

ne facias, a prohibition, is the starting-point for *iubeo ne facias*.

Cf. Ter. Haut. 783 *ita tu istaec misceto; ne me admisceas*, pure parataxis, 'don't mix up me in the matter'; the connection between the sentences becoming closer, we may translate 'that you may not'...'lest you' etc.

So in Greek.

Il. II. 470 δείδω μή τι πάθησιν etc., vid. supr.

Consecutive.

The development of consecutive constructions is very similar to that of final; often only distinct by the context.

Examples: Men. 572

habent hunc morem argentarii: cluentes sibi uolunt multos.

Il. III. 286 τιμὴν δ' Ἀργείοις ἀποτινέμεν...ἥ τε πέληται.

The subjunctive is used in consecutive sentences 'as being the only mood which can shew that the action of the main sentence is limited by the circumstances which accompany or follow the subordinate sentence.' Schmalz.

Double questions.

Originally two deliberative independent sentences

I. *maneam an abeam?*

II. *maneam an abeam? nescio.*

III. *nescio maneam an abeam*, often with the addition of some other particle *-ne*, etc.

Pseud. 713 gives an instance of *utrum...ne...an* used of two alternatives,

dic utrum Spemne an Salutem te salutem.

utrum here goes back to its original meaning, a neuter pronoun, *dic utrum faciam*, etc., 'tell me which of the two things I shall do'.... Later it became merely a particle, like Gk πότερον, the pronominal nature being lost. For a parallel development compare that of *quod* or ὅτι, English *that*, German *dass* etc.

Conditions and Concessions.

When sentences of wish become logically dependent they pass into the designation of the condition or concession.

Plin. Ep. I. 12. 8

dedisses huic animo par corpus; fecisset etc.,

where *dedisses* is partly a wish, partly concessive.

cras petito; dabitur. Plaut.
absque te esset, haberem. Bacch. 412.
licet adicias. Plaut.
sint Maecenates non decrunt Flacce Marones. Mart.
modo added:

ego ista studia non improbo, moderata modo sint.

merses profundo, pulcrior euenit. Hor.
partem...haberes sineret dolor. Aen. VI. 31.
εἴη μὲν νῶιν ἐδωδή. Od. XIV. 193.
καὶ δὴ τεθνᾶσι. Med. 386.
sic me felicem uideas, narra. Petronius.

The locative particle *si* (*sei* inscr.) corresponds to *sic* (*si* + deictic *ce*), and was added for symmetry.

sic ignouisse putato si cenas hodie mecum. Hor. Ep. I. 7.
sic scribes aliquid, si uacabis. Cic. Att.

From this *si uacabis, scribes aliquid.*

Cf. Greek *εἰ* (possibly *σϝει*, cf. Osc. *svaí*) with probably the original meaning 'in that way,' 'there'; used to introduce wishes, e g. *εἰ δ' ἄγε*: cf. *sic te diua potens* etc. From these independent wish-sentences were developed subordinate *εἰ*-sentences:

Hom. *σπεύσομεν εἴ κε νέκυν περ Ἀχιλλῆι προφέρωμεν.*

Cf. Il. v. 168, Od. XI. 371

κατάλεξον, εἴ τινας ἀντιθέων ἑτάρων ἴδες.

Od. I. 206

κατάλεξον, εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἶς Ὀδυσῆος.

For the whole subject compare Paul, Principles of Language (trans. Strong), p. 140 foll., Schmalz in Müller H. B. II.², p. 470 foll., 522 etc., Stolz in ditto, p. 226 foll.

APPENDIX B.

PLAUTUS AND THE ROMANCE LANGUAGES.

The Romance languages are derived, not from the classical Latin of Cicero and Vergil, but from the popular Latin which was the ordinary medium of conversation among all classes at Rome. This *sermo plebeius, cotidianus, rusticus, uulgaris*, as it was called, was recognised as distinct by the Romans themselves; it had its own laws, and was not subject to the influence of changing literary fashions. This continuity of colloquial Latin is hard to realise owing to the paucity of literary evidence, but it is none the less real on that account. When we find certain sounds or forms or methods of expression occurring in Archaic Latin, and only re-appearing again in late vulgar Latin and the Romance languages, it is not a 'renaissance' or an 'archaising tendency,' but merely the *sermo plebeius*, which had continued in use all the time, making itself felt in literature. To rightly understand the history of the Romance languages we need to know something of this colloquial Latin. A proper study of Plautus and his language assists us in reconstructing this source of the more modern idioms, and moreover, by careful comparison, helps us to assign to Plautus his right place in Roman literature. It may be mentioned too that in several cases the peculiarities of Plautine usages can only be satisfactorily explained by a careful study of similar constructions in the derived languages.

The relations of the Romance languages may be thus shewn.

Sermo plebeius

|

lingua Romana rustica,
i.e. the Latin spoken in the Roman Provinces

S.E. group — Central group — S.W. group

Italian Romansch (Grisons) Wallachian — Spanish Portuguese — Provençal French

The peculiarities of the *sermo plebeius* have been ascertained fairly accurately by comparison of the various derived dialects, and by close investigation of the more colloquial Latin authors such as Plautus, Cicero's Letters, Petronius. For details vid. Gröber, Grundriss der Romanischen Philologie, p. 356 seqq. Here only those peculiarities are touched on, of which examples occur in the Pseudolus, and a short conspectus of them is given under the four heads of (*A*) Phonetics, (*B*) Vocabulary, (*C*) Grammar, (*D*) Metre and Spelling.

A. Phonetics.

Romance words are usually derived from the accusative in Latin; however the final *-m* very soon disappeared and *murum*, *portam*, *consuetudinem* were reduced to *muro*, *porta*, *consuetudine = mur*, *port*, *coutume*, cf. *nuit*, *homme*, *pauvre*, *mon*, etc. In Plautus we find this final *-m* neglected in the scansion, being virtually already absent, e.g. *enĭm*, *nĕmpe*, *parŭm* etc. Final *-m* is often omitted in the older Latin inscriptions, e.g. *honc oino = hunc unum*, vid. Ps. l. 1203, note.

The pronunciation of vowels in colloquial Latin varied very much, especially that of *e-*, *u-* and *o-* sounds; and in the later Christian poets we have evidence of a similar uncertainty. Cf. *defrudes = defraudes*, l. 94. *-o-* is also frequent for *-au-*. Cf. the poet's own name which was originally the Umbrian *Plotus*, changed on his migration to Rome into *Plautus*, which would be the fashionable pronunciation. This Umbrian *-o-*, for which cf. inscriptions, e.g. *Fostlus = Faustulus*, forced itself into Latin, but was considered vulgar. Cf. *coda = cauda*, Cato (Span. *coda*), *coles = caules*, *orata = aurata*, *plostrum = plaustrum;* thus we have Ital. *oro*, *toro = tauru(m)*, *cosa = causa*.

Vulgar Latin and its derivatives, owing to the play of accent, drop short vowels (especially *o* and *u*) before *l* etc. Of this we have innumerable instances, vid. *poplus = peuple*, l. 127; cf. *Fostlus = Faustulus*, *uinclo(m)*, *periclom*, Fr. *péril*, *caldus*, Fr. *chaud*, It. *caldo*, *fenuclo(m)*, Fr. *fenouil*, *soldus*, *valde*, *altra*, It. *altro*, Fr. *autre* (l. 358, note).

B. Vocabulary.

Diminutives (cf. Dräger, Hist. Synt. I. pp. 9—19) *fraterculus*, It. *fratello*, *sororcula*, It. *sorella*, *apicula*, Fr. *abeille*, *ranuncula*, Fr. *grenouille*, *auricula*, Fr. *oreille*, *auunc(u)lo(m) = oncle* (Aul. prol. 35). Other Plautine diminutives, *labellum*, *mammicula*, *cornicula*, *anellus*, *cistella*, *turbella*, l. 111.

Terminations:

-atus, l. 313 *argentatus*, Fr. *argenté*, cf. *ansatus*, *uiaticatus*, *oculatus* 302, *hostiatus* etc. This termination often forms fem. substantives, e.g. *columnata*, Fr. *colonnade;* cf. *palissade*, *parade*, *estrade* (*strata*) etc.

-icius, *-icium*, Ps. 1170 *suppositicius*, cf. *adoptaticius*, *experiticius* etc. Cf. Fr. *l'abatis*, *le châssis*, *le logis* etc.

-ura, *frigidura*, Fr. *froidure*, *rigidura*, *roidure*, *positura* (Lucr.).

-mentum, *cognomentum* l. 980, *sacramentum*, Fr. *serment.*

-o, *naso*, *bibo*=a drinker, *uerbero*, l. 361; cf. Span. *hombron.*

-arius, l. 973 *dataria*, cf. *lapidarius*, Fr. *lapidaire*, *singularius*, Fr. *singulier*, *subitarius*, *manufestarius*, *sectarius*, *carcerarius*, *crapularius*, *duobolarius*, etc.

Verbs in

-tare, 630 *datare*, 968 *quaeritare*, *mantare.* The frequentative or intensive meaning is gradually lost. Other instances are:

adiutare=It. *ajutare*, Fr. *ajouter*, *cantare*=Fr. *chanter*, *iactare*= It. *gettare*, Fr. *jeter; auscultare*, Fr. *écouter*, *rogitare*, *paritare*, *mussitare* (*saepe*), *uisitare*, *circumspectare*, all from the Pseudolus. In other plays, *territare*, *uenditare*, *prensare*, *noscitare*, *gestare*, etc.

-sare, *ausare*=Fr. *oser*, *pausare*, Fr. *poser.*

-icare, *uindicare*, Fr. *venger*, *praedicare*, Fr. *prêcher*, *duplicare*, Fr. *doubler.*

Particles added:

-que, *-ce*, *-c*, *-de*, e.g. *hicce* 202, *hisce* 540, *quamde* Stich. 606.

ille, *iste*, proclitic in Plautus, l. 382, cf. *le* in French.

eccille=*celui*, cf. *eccillum*, l. 915.

Combinations of adverbs: *etiam atque etiam*, *pol enim uero*, *et quoque etiam*, *sed autem*, *etiam quoque*, *ergo igitur*, *uerum enimuero* etc. For such redundancy cf. *désormais*=*de ipsa hora magis; dorénavant*=*de hora in ab ante.*

C. Grammar and Syntax.

Gender: *collus*, *dorsus*, in Augustan Latin neuter, cf. It. *dorso.* In Romance languages the neuter is merged in the masculine.

Increased use of prepositions: 664 *lassus de uia;* cf. *dimidium de praeda*, and cf. Fr. *de.* *a uicino sene*=*dal vecchio vicino.*

unus=*un*, *seruus unus assidet*='a slave....'

homo, used frequently, = Fr. *on*.

Active forms for deponent: *fabulare*, *iocare*, Fr. *jouer*, *opinare*, etc., vid. note on 493.

Syntax.

magis pulcer = *pulcrior*, *laetantem magis*, l. 325.

multum bonus, It. *molto bono*, Old Fr. *moult bien*, Sp. *muy bueno*.

bene morigerus, Fr. *bien*.

frustra esse, *pulcre esse*, l. 379, note, cf. Fr. *être bien*. Cf. Dräger, H. S. II. 195.

totus gaudere, Fr. *je suis tout joyeux*, *tout surpris*.

stare = *esse*, Span. *como está usted?* Fr. *été* = *status*.

Periphrasis with *habere*: *res omnes relictas habeo*, cf. *avoir* etc., *illa missa habeo*, l. 606.

Other periphrases:

explicatam dabo, 930.

rationem capere, 600.

numerum habere, 965, Old Fr. *ils ont nombre*.

praedatus ibo, 1141.

laetantem facere, 325, Fr. *faire danser*.

habeo quaerere. Cf. Hieron. Eccl. 1 *qui nasci habent*. Fr. *avoir à*.

sapit in the meaning 'he knows,' Fr. *il sait*.

Levelling of verb-forms: e.g. *feruēre* and *ferŭere*, *ardēre* and *ardĕre*, *lucĕre* and *lucēre*, *praecellĕre* l. 683: cf. Gröber, Gr. p. 366.

D. Metre and Spelling.

magistratus scanned *mâgistratus*. Cf. *festra* for *fenestra*, *minstriis*, l. 776, for *ministeriis*. From this *mâgister* came It. *maestro*, Fr. *maître*.

semul, l. 593, scanned as a monosyllable. Cf. Span. *en-sembra*, *en-semble*, It. *in-sembre*, Fr. *en-semble*.

cauillator, *puĕlla*, *simĭllimae*, cf. Span. *cigarillos*, pronounced *thigarē-yos*.

-m neglected in scansion, when final. Cf. Spanish Latin *membru*, *locu*, vid. supra A.

rusum, *prosum*, *susum* (inscr.) for *rursus* etc. Cf. Old It. *suso è giuso*, mod. It. *sù è giù*.

uolgo, *uolt* etc. For *o* instead of *u* in Romance cf. It. *molto* = *multum*, It. *volgare* = Lat. *uulgare*.

uoster (A always). This *o* is the original sound: cf. *prouorsus*, *oinuorsei* (inscr.), *uotare* (= *uetare*), It. *vostro*, Fr. *votre*.

The preceding are merely a few instances of the principles of Romance Language derivation, taken for the most part from the Pseudolus. For a fuller account vid.

Gröber, Grundriss der Romanischen Philologie.

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